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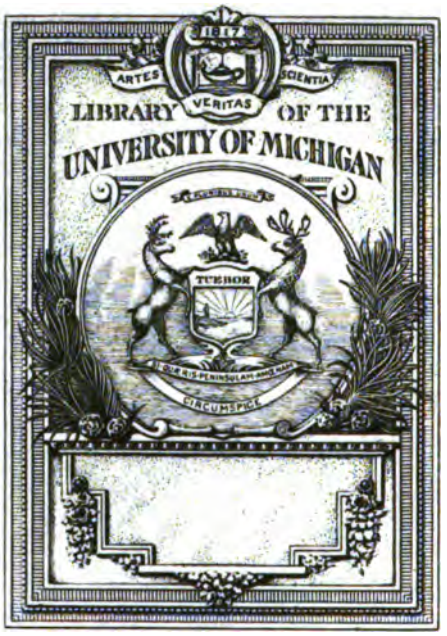
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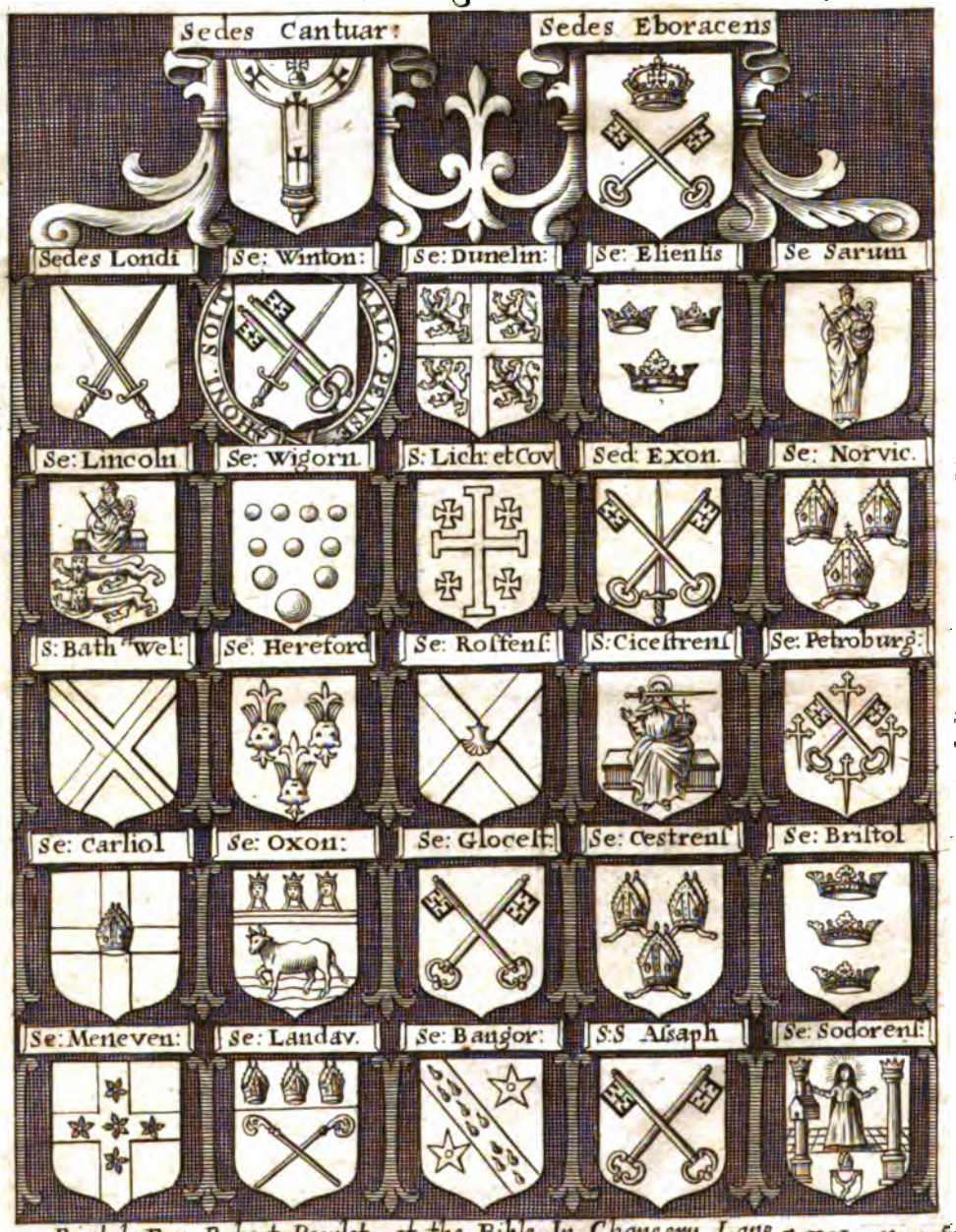

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UNIV.

Church of England.

A COLLECTION OF ARTICLES,

Injunctions, Canons, Orders,
Ordinances, & Conſtitutions Eccleſiaſtical,

With other

PUBLICK RECORDS OF THE Church of England,

Chiefly in the Times of
K. EDWARD VI. } K. JAMES, and
Q. ELIZABETH, } K. CHARLES I.

Publiſhed to Vindicate the Church of *England*, and to promote Uniformity and Peace in the ſame.

The Fourth Impreſſion with ADDITIONS.

Alſo Two Tables of the Principal Matters, the one to the Engliſh, the other to the Latine.

LONDON: Printed for *Blanch Pawlet* at the Bible in *Chancery-Lane* near *Fleetſtreet*. MDCLXXXIV.

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OUR *great Lord and Maſter Chriſt, having purchaſed to himſelf, by his precious Blood, a peculiar people, his* One *myſtical Body the Church, ſanctified it with the waſhing of water by the Word, that he might preſent it to himſelf a glorious Church, holy,* without ſpot, *Epheſ.* 5. 27. *not without all ſpot, (there is a ſpot of Gods Children, of ſins of frailty and infirmity, which the Church as long as ſhe is Militant will never be without) but without ſpot of malice and wicked lewdneſs; ſuch ſpot and blemiſhes as were figured by the corporal blemiſhes forbidden to the Prieſts and their ſacrifices,* Lev. 21. & 22. 20. *ſpots that will make the Church as abhorred in the ſight of God, as thoſe bodily ſpots made the Prieſts and their ſacrifices unto the eyes of men; without ſuch ſcandalous ſpots mentioned* Gal. 5. 9. *all the members of this* one body *may and ought to be. That the* Church *may preſerve her ſelf in* this *purity without ſpot, and in* this *unity without diviſion, and continue* one holy Church, *as it is in our* Creed, *a double* power *and* authority *is needful, as to all other* bodies politick, *ſo likewiſe to this* ſociety of believers, *the* Church; one *of juriſdiction to* correct *and* reform *thoſe* impure members *by* ſpiritual cenſures, *whom counſel will not win, and if they be*

incorrigible, to caſt them out of this holy ſociety, leſt their leaven ſhould leaven the whole lump, 1 Cor. 5. 6. *Thus to preſerve the Churches purity, and again to correct and reduce to unity the contentious troublers of the* Churches peace, *if it may be, by charitable admonitions, if not, to ſtop their mouths,* Titus, 1. 11. *not by arguments alone, for ſuch will never prevail upon abſurd, unreaſonable and obſtinate men, (and ſuch there always will be) but by ſpiritual cenſure, even to the caſting them out of the Churches ſociety, ſo to preſerve peace and unity. Beſides this Power of Juriſdiction, there is neceſſary alſo for the obtaining of thoſe two high ends, a Legiſlative Power to make Canons and Conſtitutions upon emergent occaſions. For though our great Lord hath already given to his Church moſt holy and wiſe Rules and Laws for the ſame purpoſes; yet becauſe they are general, not deſcending to every particularity of time, and place, and manner of performance, which yet are neceſſary to be determined for the preſervation of publick peace and unity; and becauſe there may, at leaſt, through the perverſneſs of men of corrupt minds, ariſe ſome doubts and controverſies about the ſenſe and meaning of thoſe moſt holy Rules of our Lord, for the determining of which we are not now to expect any reſolution from Prophet or Oracle, or other immediate voice from Heaven; it doth hereupon neceſſarily follow, that there muſt be Authority left to this Church, and the Governors thereof, to make new Laws upon theſe emergent occaſions, to determine theſe particularities, to decide and compoſe theſe Controverſies, whereby to preſerve the unity of the ſpirit in the bond of peace. Whoſoever ſhall think that all this may be done by friendly perſuaſion, or learned diſputes only, will find himſelf deceived, as experience of all Ages hath ſhewn, and will ſhew as long as there be men of perverſe minds, and corrupt affections. Without a definitive and Authoritative ſentence, Controverſies will be endleſs, and the Churches*

peace

peace unavoidably disturbed, and therefore the voice of God and right Reason hath taught, That in matters of Controversie the definitive sentence of Superiours should decide the doubt; and whosoever should decline from that sentence, and do presumptuously, should be put to death, that others might hear and fear, and do no more presumptuously, Deut. 17. *which is to be understood mystically also of death spiritual by Excommunication, by being cut off from the living body of Christ's Church. It being thus cleared by reason and Gods own Rule, that such power is necessary for preserving peace and unity, it cannot be imagined with reason, that our great Master should deny his dear-bought Body such necessaries. But not to rest upon the reason why they should be given; it may be made to appear, that,* de facto, *He hath given such power to the Church; and that by reciting his gracious Commissions granted to the Church, with his Apostles practice and exercise of those Powers, who, best knowing their Lords will and pleasure must be, by their practice, the best Interpreters of his mind and meaning. See then, how read we? For the power of Jurisdiction, we find a large Commission,* St. John 20. As my Father sent me, so send I you; *and one particular of Jurisdiction there expressed,* Whosoever sins you bind in Earth, they are bound in Heaven, *a sharp and dreadful sentence, worse than that of the sword, by so much as the death of the Soul is worse than the death of the Body, which to obstinate despisers of that correction doth too certainly follow.*

This power of spiritual censures, St. Paul *calls the rod of discipline,* 1 Cor. 4. ult. *By vertue of this Power and Commission,* St. Paul *delivers the incestuous* Corinthian *to Satan, and casts him out of the Churches Communion,* 1 Cor. 5. *And the same* St. Paul *not only exercises this Jurisdiction himself, but also directs his Son, Bishop* Timothy, *how to behave himself in the Ordering of these Church-censures,* 1 Tim. 5. 19. *not to receive an accusa-*

tion against a Presbyter under two or three witnesses, and when he hath heard, to rebuke or censure as the cause requires, without partiality or leaning to either side: all which speak plainly a Tribunal erected in the Church, and acknowledged by the Apostle, enough to prove the power of Jurisdiction. Then the Legislative of making Laws and Constitutions for regulating manners, and determining doubts and controversies, it cannot with reason be denied to be granted in that large Commission forecited, St. John 20. As my Father sent me, so send I you. *For here, committing the Government of the* Church *to his Apostles, our Lord Commissions them with the same power that was committed to him for that purpose when he was on earth, with the same necessary standing power that he had and exercised as Man for the good of the Church. Less cannot in reason be thought to be here granted, than all power necessary for the well and peaceable Government of the Church; and such a power is this of making Laws; this is a Commission in general for making Laws. Then in particular for making Articles, and decisions of Doctrines controverted, the power is more explicit and express,* St. Matth. 28. All power is given to me, go therefore and teach all nations, *that is, with Authority, and by virtue of that power that is given to me: And what is it to teach the truth with Authority, but to command and oblige all people to receive the truth so taught? And this power was not given to the Apostles persons only, for Christ there promised to be with them in that Office to the end of the world, that is, to them and their Successors in that Pastoral Office, to the Apostles or Bishops that should succeed them to the end of the World. This will appear still more clear by* St. Paul, Heb. 13. *where, after he had commanded them not to be carried about with divers and strange Doctrines, he prescribes this as the Preservative against such errors and inconstancy,* Obey them that have the oversight over you, and watch for your souls, *obey them*

them in the guidance and conduct of your ſouls, in their determinations and deciſions about ſuch divers and ſtrange Doctrine, all which ſuppoſes in thoſe Guids a power to govern and rule us in ſuch doubts and controverſies about Doctrines and matters of belief, an authority to determine in Controverſies of Faith, as our Church teaches in her twentieth Article: Add to this, that St. Paul tells us, 1 Tim. 3 15. that the Church is the ground and pillar of Truth. And whither then ſhould we go in doubts and controverſies, for the determination of what is truth, but to the ground and pillar of truth? For the clearer underſtanding of this power in the Church, know that to this one holy Church, our Lord committed in truſt the moſt holy Faith, and the whole ſtock of neceſſary Chriſtian truth, therefore called the ground and pillar of truth. This truth ſhe muſt endeavour to preſerve, as by ſtopping the mouths of obſtinate gainſayers, ſo by guiding and governing the meek, put weak doubters into the truth, by determining their doubts and controverſies. Not that the Church can make Articles of Faith, and obtrude them upon the members, but that ſhe may and muſt (if the true ſenſe of Faith and holy Scriptures be called in queſtion) declare and determine what that ſenſe is which ſhe hath received in truſt from Chriſt and his Apoſtles, commanding under penalties and cenſures all her children to receive that ſenſe, and to profeſs it in ſuch expreſſive words and form as may directly determine the doubt. Thus ſhe did in the great NICENE Council, venerable over all the Chriſtian World, when the Arrians had perverted by ſubtil controverſies and queſtions the true ſenſe of the Creed concerning our Saviours Divinity, ſhe firſt declared what ſenſe of the Creed ſhe had received by conſtant tradition from the Apoſtles, and then enjoyned all Chriſtians to profeſs that ſenſe by the word ὁμοούσιος, of the ſame ſubſtance with the Father, a word directly determining the controverſie in hand. Nor did the Chriſtian World ever queſtion her Authority in this particular. And in controverſies about Doctrines, where

ſhe

She hath received no such clear determination of either part from Christ and his Apostles, *she hath power to declare her own sense in the Controversie, and to determine which part shall be received and profest for truth by her members, and that too under Ecclesiastical Penalty and Censure, which they accordingly are bound to submit to, not as an infallible Verity, but as a probable Truth, and rest in her determination, till it be made plain by as great or a greater Authority, that this her determination is an Errour, and if it shall appear to any of the Members to be an Errour, or if they shall think it so to be by the weight of such reasons as are privately suggested to them, yet are they still obliged to silence and peace, (where the decision of a particular Church is against the Doctrine of the Universal) not to profess in this case against the Churches determination, because the professing of such a controverted truth is not necessary, but the preservation of the Peace and Unity of the Church is. This is not to assert Infallibility in the Church, but Authority. The Sentence shall bind to submission, though the Superiours may err in the sentence. Thus God ordered it,* Deut. 17. *that in doubts the Inferiour were to stand to the decision and sentence of the Priests and the Judge, and yet their Judgment was not infallible, πᾶσα συναγωγὴ the whole assembly, the chiefest Senate might err, and sin through ignorance, and a sacrifice is appointed for the expiation of their errour,* Lev. 4. 13. *Better that Inferiours be bound to stand to such fallible judgment (as to quiet submission) in such kind of Controversies as afore-mentioned, than that every man be suffered to interpret Laws, and determine Controversies, which will bring into the Church certain Confusion. Nor will such submission in the Inferiours be damnable, seeing in this submission to Authority they follow Gods method, (obeying them that have the oversight over them,* Heb. 13.) *and keep order, of which God is the Author,*

1 Cor.

1. Cor. 14. 33. *God is not the Author of Confusion, but of order and peace, as in all Churches of the Saints.*

This Authority in determining doubts and Controversies, the Church hath practised in all Ages, and her constant practice is the best interpreter of her right. We read not only of St. Pauls *determining Controversies about rites and Circumstances,* 1 Cor. 14. *but also of the Churches determining Controversies of Doctrines and matters of belief in a full Council,* Act. 15. *and requiring submission to those determinations from inferiour members. The like did the Church afterwards in her general Councils of* NICE, CONSTANTINOPLE, EPHESUS, & CHALCEDON. *And not only the General Councils have exercised this Authority, but particular Churches also in National Councils, in the Council of* ORANGE, MILEVIS, *and others, have used the same power over their Children, whom they were bound to teach and govern, and for whose souls they were to account to God, and they did no more than was their right, so long as they did it with submission to the general Church to whom they are subject: Christ said to the Apostles, and by this,* to all the guids *of souls, that should succeed them in a lawful Ordination,* He that hears you, hears me, and he that despises you, despises me, St Cypr. Ep 69. *From these premises it plainly follows, that our dear Mother the Church of* England *in making these Canons and Articles for determining the Controversies in matters of belief, which you may see in the ensuing Collection, did no more than what was both her right and her duty to do, both for the preservation of her peace, and the guidance and conduct of the souls committed to her charge; and what her care hath been in the exercise of this power for the good of her members ever since the Reformation, will evidently to her honour appear by this following Collection, made up not without great care and industry of the Publisher. By which he hath done our Mother this farther right,*

that

that now, whosoever will, may easily see the notorious slander which some of the Roman persuasion have endeavoured to cast upon her: That her Reformation hath been altogether Lay and Parliamentary: for by the Canons and Articles following, which were formerly scattered and hard to be seen by every one, now gathered together into a Body, it easily appears to any that will but open their eyes and read, that the Reformation of this Church was orderly and Synodical by the Guids and Governours of Souls, and confirmed by Supreme Authority, and so in every particular as legal as any Reformation could or ought to be.

Anth. Sparrow.

INJUNCTIONS

Given by the moſt Excellent Prince,

EDWARD VI.

By the Grace of GOD,

KING

OF

ENGLAND, FRANCE & IRELAND,

Defender of the Faith,

And in Earth under Chriſt, of the Church of *England* and *Ireland*, the Supreme Head:

To all and ſingular his loving Subjects, as well of the Clergy as of the Laity.

LONDON:

Printed for *Blanch Pawlet*, at the *Bible* in *Chancery-Lane* near *Fleetſtreet*. MDCLXXXIV.

Injunctions given by the moſt Excellent Prince *Edward* the Sixth, by the Grace of God, King of *England*, *France*, and *Ireland*, Defender of the Faith, and in Earth under Chriſt, of the Chutch of *England*, and of *Ireland*, the ſupreme Head: To all and ſingular his Loving Subjects, as well of the Clergy as of the Laity.

THE Kings moſt Royal Majeſty, by the advice of his moſt dear Uncle the Duke of Somerſet, Lord Protector of all his Realms, Dominions and Subjects, and Governor of his moſt Royal Perſon, and reſidue of his moſt honourable Council, intending the advancement of the true honor of Almighty God, the ſuppreſſion of Idolatry and Superſtition throughout all his Realms and Dominions, and to plant true Religion, to the extirpation of all Hypocriſie, Enormities and Abuſes, as to his duty appertaineth; doth miniſter unto his loving Subjects theſe godly Injunctions hereafter following; whereof part were given unto them heretofore, by the Authority of his moſt dear beloved Father, King Henry the Eighth, of moſt famous memory, and part are now miniſtred and given by His Majeſty: All which Injunctions his Highneſs willeth and commandeth his ſaid loving Subjects, by his ſupreme Authority, obediently to receive, and truly to obſerve and keep, every man in their offices, degrees and ſtates, as they will avoid his diſpleaſure, and the pains in the ſame Injunctions hereafter expreſſed.

1. The firſt is, That all Deans, Archdeacons, Parſons, Vicars, and other Eccleſiaſtical perſons, ſhall faithfully keep and obſerve, and, as far as in them may lie, ſhall cauſe to be kept and obſerved of other, and ſingular Laws and Statutes, made as well for the aboliſhing and extirpation of the Biſhop of Rome, his pretenſed and uſurped power and juriſdiction, as for the eſtabliſhment and confirmation of the Kings authority, juriſdiction, and ſupremacy of the Church of England and Ireland. And furthermore, all Eccleſiaſtical perſons, having cure of Souls, ſhall to the uttermoſt of their wit, knowledge, and learning,

purely, ſincerely, and without any colour or diſſimulation, declare, manifeſt, and open four times every year at the leaſt, in their Sermons and other Collations, that the Biſhop of Rome's uſurped power and juriſdiction having no eſtabliſhment nor ground by the Laws of God, was of moſt juſt cauſes taken away and abolished, and that therefore no manner of obedience or ſubjection, within his Realms and Dominions, is due unto him. And that the Kings power, within his Realms and Dominions, is the higheſt power under God, to whom all men, within the ſame Realms and Dominions, by Gods Laws, owe moſt Loyalty and Obedience, afore and above all other Powers and Potentates in Earth.

Beſides this, to the intent that all Superſtition and Hypocriſie crept into divers mens hearts, may vaniſh away; they ſhall not ſet forth or extol any Images, Relicks, or Miracles, for any ſuperſtition or lucre, nor allure the people by any inticements to the Pilgrimage of any Saint or Image: but removing the ſame, they ſhall teach, that all goodneſs, health and grace, ought to be both asked and looked for only of God, as of the very author and giver of the ſame, and of none other.

Item, That they the perſons above rehearſed, ſhall make or cauſe to be made in their Churches, and every other Cure they have, one Sermon every quarter of the year at leaſt, wherein they ſhall purely and ſincerely declare the Word of God: and in the ſame, exhort their hearers to the works of Faith, Mercy and Charity, ſpecially preſcribed and commanded in Scripture, and that works devised by mens phantaſies, beſides Scripture; as wandring to Pilgrimages, offering of Money, Candles, or Tapers or Relicks, or Images, or kiſſing and licking of the ſame; praying upon Beads, or ſuch like ſuperſtition, have not only no promiſe of reward in Scripture for doing of them; but contrariwiſe, great threats, and maledictions of God, for that they be things tending to Idolatry and Superſtition, which of all other offences God Almighty doth moſt deteſt and abhor, for that the ſame diminiſh moſt his honour and glory.

Item, That ſuch Images as they know in any of their Cures to be or to have been abuſed with Pilgrimage or offering of any thing made thereunto, or ſhall be hereafter cenſed unto, they (and none other private perſons) ſhall for the avoiding of that moſt deteſtable offenſe of Idolatry, forthwith take down, or cauſe to be taken down and deſtroy the ſame; and ſhall ſuffer from henceforth no Torches nor Candles, Tapers or Images

at

of Wax to be ſet afore any Image or Picture, but only two lights upon the High-Altar, before the Sacrament, which for the ſignification that Chriſt is the very true light of the World, they ſhall ſuffer to remain ſtill: admoniſhing their Pariſhioners, that Images ſerve for no other purpoſe but to be a remembrance, whereby men may be admoniſhed of their holy lives and converſation of them that the ſaid Images do repreſent: which Images if they do abuſe for any other intent, they commit Idolatry in the ſame, to the great danger of their Souls.

Item, That every holy day throughout the year, when they have no Sermon, they ſhall immediately after the Goſpel, openly and plainly recite to their Pariſhioners in the Pulpit, the Pater Noſter, the Credo, and Ten Commandments in Engliſh, to the intent the people may learn the ſame: exhorting all Parents and Houſholders to teach their children and ſervants the ſame, as they are bound by the Law of God, and in conſcience to do.

Item, That they ſhall charge Fathers and Mothers, Maſters and Governors, to beſtow their Children and ſervants, even from their childhood, either to learning or to ſome honeſt exerciſe, occupation or husbandry: exhorting, and counſelling, and by all the ways and means they may, as well in their Sermons and Collations, as otherwiſe, perſwading their ſaid Fathers and Mothers, Maſters and other Governors, diligently to provide and foreſee that the Youth be in no manner or wiſe brought up in idleneſs, leſt at any time afterward for lack of ſome craft, occupation, or other honeſt means to live by, they be driven to fall to begging, ſtealing, or ſome other unthriftineſs: Foraſmuch as we may daily ſee, through ſloth and idleneſs, divers valiant men fall, ſome to begging and ſome to theft and murder; which after brought to calamity and miſery, do blame their Parents, Friends and Governors, which ſuffered them to be brought up ſo idely in their youth, where if they had been well brought up in learning, ſome good occupation or craft, they would (being rulers of their own houſhould) have profited as well themſelves, as divers other perſons, to the great commodity and ornament of the Commonwealth.

Alſo, That the ſaid Parſons Vicars, and other Curates ſhall diligently provide, that the Sacraments be duly and reverently miniſtred in their Pariſhes. And if at any time it happen them in any of the caſes expreſſed in the Statutes of this Realm, or of ſpecial licenſe given by the Kings Majeſty, to be abſent from their

their Benefices, they ſhall leave their Cure not to a rude and unlearned perſon, but to an honeſt well learned and expert Curate, that can by his ability teach the rude and unlearned of their Cure, wholeſome Doctrine, and reduce them to the right way that do err; which will alſo execute theſe Injunctions, and do their duty otherwiſe, as they are bound to do in every behalf, and accordingly may and will profit their Cure no leſs with good example of living than with the Declaration of the Word of God, or elſe their lack and default ſhall be imputed unto them, who ſhall ſtraightly anſwer for the ſame if they do otherwiſe. And always let them ſee, that neither they nor their Curates do ſeek more their own profit, promotion or advantage, than the profit of the ſouls they have under their Cure, or the glory of God.

Alſo, That they ſhall provide within three months next after this Viſitation, one Book of the whole Bible, of the largeſt Volume in Engliſh. And within one twelve months next after the ſaid Viſitation, the Paraphraſis of Eraſmus alſo in Engliſh upon the Goſpels, and the ſame ſet up in ſome convenient place within the ſaid Church that they have Cure of, whereas their Pariſhioners may moſt commodiouſly reſort unto the ſame, and read the ſame. The charges of which Books ſhall be ratably born between the Parſon and Approprietary, and Pariſhioners aforeſaid, that is to ſay, the one half by the Parſon or Proprietary, and the other half by the Pariſhioners. And they ſhall diſcourage no man (authoriſed and licenſed thereto) from the reading any part of the Bible, either in Latine or in Engliſh; but ſhall rather comfort and exhort every perſon to read the ſame, as the very lively Word of God, and the ſpecial food of mans ſoul, that all Chriſtian perſons are bound to embrace, believe and follow, if they look to be ſaved: wherewith they may the better know their duties to God, to their Soveraign Lord the King, and their Neighbor; ever gently and charitably exhorting them, and in his Majeſties Name, ſtraightly charging and commanding them, that in the reading thereof, no man to reaſon or contend, but quietly to hear the Reader.

Alſo, The ſaid Eccleſiaſtical perſon ſhall in no wiſe, at any unlawful time, nor for any other cauſe than for their honeſt neceſſity, haunt or reſort to any Taverns or Alehouſes. And after their Dinner or Supper, they ſhall not give themſelves to drinking or riot, ſpending their time idely, by day or by night, at Dice, Cards, or Tables, playing, or any other unlawful game:

game: but at all times, (as they shall have leisure) they shall hear and read somewhat of holy Scripture, or shall occupy themselves with some other honest exercise, and that they always do the things which appertain to honesty, with endeavour to profit the Commonweal; having always in mind, that they ought to excel all other in purity of life, and should be an example to the people to live well and Christianly.

Item, That they shall in Confessions every Lent, examine every person that cometh to Confession to them, whether they can recite the Articles of their Faith, the Pater Noster, and the Ten Commandments in English, and hear them say the same particularly; wherein if they be not perfect, they shall declare them, that every Christian person ought to know the said things before they should receive the blessed Sacrament of the Altar, and admonish them to learn the said necessary things more perfectly, or else they ought not to presume to come to Gods Board, without a perfect knowledge and will to observe the same: and if they do, it is to the great peril of their souls, and also to the worldly rebuke, that they might incur hereafter by the same.

Also, That they shall admit no man to preach within any their Cures, but such as shall appear unto them to be sufficiently licensed thereunto, by the Kings Majesty, the Lord Protectors Grace, the Archbishop of Canterbury, the Archbishop of York in his Province, or the Bishop of the Diocese; and such as shall be so licensed, they shall gladly receive to declare the Word of God, without any resistance or contradiction.

Also, If they have heretofore declared to their Parishioners any thing to the extolling or setting forth of Pilgrimages, Relicks or Images, or lighting of Candles, kissing, kneeling, decking of the same Images, or any such Superstition, they shall now openly, before the same recant, and reprove the same: shewing them (as the truth is) that they did the same upon no ground of Scripture, but were led and seduced by a common error and abuse, crept into the Church through the sufferance and avarice of such as felt profit by the same.

Also, If they do, or shall know any man within their Parish or elsewhere, that is a letter of the Word of God to be read in English, or sincerely preached, or of the execution of these the Kings Majesties Injunctions, or a fautor of the Bishop of Rome's pretensed power, now by the Laws of this Realm justly rejected, extirpated and taken away utterly, they shall detect and present the same to the King or his Council, or to the Justice of Peace next adjoyning.

Also,

Alſo, That the Parſon, Vicar, or Curate, and Pariſhioners of every Pariſh within this Realm, ſhall, in their Churches and Chappels, keep one Book or Regiſter, wherein they ſhall write the day and year of every Wedding, Chriſtning and Burial, made within their Pariſh for their time, and ſo every man ſucceeding them likewiſe; and therein ſhall write every perſons name that ſhall be ſo Wedded, Chriſtned or Buried. And for the ſafe keeping of the ſame Book, the Pariſh ſhall be bound to provide of their common charges, one ſure Coffer, with two Locks and Keys, whereof the one to remain with the Parſon, Vicar, or Curate, and the other with the Wardens of every Pariſh-Church or Chappel, wherein the ſaid Book ſhall be laid up: which Book they ſhall every Sunday take forth, and in the preſence of the ſaid Wardens, or one of them, write and record in the ſame, all the Weddings, Chriſtnings and Burials made the whole week before; and that done, to lay up the Book in the ſaid Coffer, as afore. And for every time that the ſame ſhall be omitted, the party that ſhall be in the fault thereof, ſhall forfeit to the ſaid Church, iii. s. iiii. d. to be employed to the poor mens box of that Pariſh.

Furthermore, Becauſe the goods of the Church are called the goods of the poor, and at theſe days nothing is leſs ſeen than the poor to be ſuſtained with the ſame; all Parſons, Vicars, Penſionaries, Prebendaries, and other beneficed men within this Deanery, not being reſident upon their Benefices, which may diſpend yearly xx. l. or above, either within his Deanery or elſewhere, ſhall diſtribute hereafter among their poor Pariſhioners, or other inhabitants there, in the preſence of the Church-wardens or ſome other honeſt men of the Pariſh, the xl. part of the fruits and revenues of their ſaid Benefices, leſt they be worthily noted of ingratitude, which reſerving ſo many parts to themſelves, cannot vouchſafe to impart the xl. portion thereof among the poor people of that Pariſh, that is ſo fruitful and profitable unto them.

And to the intent that learned men may hereafter ſpring the more, for the execution of the premiſes, every Parſon, Vicar, Clerk, or beneficed man within his Deanery, having yearly to diſpend in Benefices and other Promotions of the Church an C. l. ſhall give competent exhibition to one Scholar: and for ſo many C. l. more as he may diſpend, to ſo many Scholars more ſhall he give like exhibition in the Univerſity of Oxford or Cambridge, or ſome Grammar-School; which after they have

have profited in good learning may be patrons of their Patrons Cure and charge, as well in Preaching, as otherwise, in the execution of their offices, or may (when need shall be) otherwise profit the Commonweal with their Counsel and Wisdom.

Also, That the Proprietaries, Parsons, Vicars and Clerks, having Churches, Chappels, or Mansions within this Ordinary, shall before yearly provide upon the same Mansions or Chancels of their Churches being in decay, the fifth part of their Benefices, till they be fully repaired; and the same so repaired, shall always keep and maintain in good estate.

Also, That the said Parsons, Vicars and Clerks, shall, once every quarter of the year, read these Injunctions given unto them, openly and deliberately, before all their Parishioners, to the intent that both they may be the better admonished of their duty, and their said Parishioners the more moved to follow the same on their part.

Also, For as much as by Laws established, every man is bound to pay his Tithes, no man shall by colour of duty withheld by their Curates, detain their Tithes, and so refuse and require one strong with another, or be his own judge, but shall truly pay the same, as he hath been accustomed to their Parsons, Vicars and Curates, without any restraint or diminution. And such lack and default as they can justly find in their Parsons and Curates, to call for reformation thereof at their Ordinaries and other Superiours hands, who, upon complaint and due proof thereof, shall reform the same accordingly.

Also, That no person shall from henceforth alter or change the order and manner of any fasting-day that is commanded, or of Common-prayer or Divine Service, otherwise than is specified in these Injunctions, until such time as the same shall be otherwise ordered and transposed by the Kings Authority.

Also, That every Parson, Vicar, Curate, Chauntery-Priest, and Stipendary, being under the degree of a Batcheler of Divinity, shall provide and have of his own, within three moneths after this Visitation, the New Testament both in Latine and in English, with the Paraphrase upon the same of Erasmus, and diligently study the same, conferring the one with the other. And the Bishops and other Ordinaries by themselves or their Officers, in their Synods and Visitations, shall examine the said Ecclesiastical persons how they have profited in the study of holy Scripture.

Also, In the time of High-Mass, within every Church, he that saith or singeth the same, shall read or cause to be read the

Epiſtle and Goſpel of that Maſs in Engliſh and not in Latine, in the Pulpit, or in ſuch convenient place as the people may hear the ſame. And every Sunday and holy-day they ſhall plainly and diſtinctly read, or cauſe to be read, one Chapter of the New Teſtament in Engliſh, in the ſaid place at Mattins immediately after the Leſſons: and at Even-ſong, after Magnificat, one Chapter of the Old Teſtament. And to the intent the premiſes may be more conveniently done, the Kings Majeſties pleaſure is, that when iij. Leſſons ſhould be read in the Church, three of them ſhall be omitted and left out with the Reſponds: and at Even-ſong time the Reſponds with all the memories ſhall be left off for that purpoſe.

Alſo, Becauſe thoſe perſons which be ſick and in peril of death, be oftentimes put in deſpair, by the craft and ſubtility of the Devil, who is then moſt buſie, and eſpecially with them that lack the knowledge, ſure perſwaſion, and ſtedfaſt belief that they may be made partakers of the great and infinite mercy which Almighty God of his moſt bountiful goodneſs, and meer liberality, without our deſerving, hath offered freely to all perſons that put their full truſt and confidence in him: Therefore that this damnable vice of deſpair may be clearly taken away, and firm belief, and ſtedfaſt hope, ſurely conceived of all their Pariſhioners, being in any danger, they ſhall learn and have always in a readineſs ſuch comfortable places and ſentences of Scripture, as do ſet forth the mercy, benefits and goodneſs of Almighty God towards all penitent and believing perſons, that they may at all times (when neceſſity ſhall require) plainly comfort their flock, with the lively word of God, which is the only ſtay of mans conſcience.

Alſo, To avoid all contention and ſtrife, which heretofore hath riſen among the Kings Majeſties Subjects in ſundry places of his Realms and Dominions, by reaſon of fond courteſie, and challenging of places in proceſſion, and alſo that they may the more quietly hear that which is ſaid or ſung to their edifying, they ſhall not from henceforth, in any Pariſh Church at any time, uſe any proceſſion about the Church or Church-yard, or other place, but immediately before high Maſs, the Prieſts with other of the Quire ſhall kneel in the midſt of the Church, and ſing or ſay plainly and diſtinctly the Litany which is ſet forth in Engliſh, with all the Suffrages following, and none other Proceſſion or Litany to be had or uſed but the ſaid Litany in Engliſh, adding nothing thereto, but as the Kings Grace ſhall hereafter

after appoint: and in Cathedral or Collegiate Churches, the ſame ſhall be done in ſuch places as our Commiſſaries in our Viſitation ſhall appoint. And in the time of the Litany, of the Maſs, of the Sermon, and when the Prieſt readeth the Scripture to the Pariſhioners, no manner of perſons without a juſt and urgent cauſe, ſhall depart out of the Church; and all ringing and knolling of Bells, ſhall be utterly forbidden at that time, except one Bell in convenient time to be rung or knolled before the Sermon.

Alſo, Like as the people be commonly occupied the work day, with bodily labour, for their bodily ſuſtenance, ſo was the holy-day at the firſt beginning godly inſtituted and ordained, that the people ſhould that day give themſelves wholly to God. And whereas in our time, God is more offended than pleaſed, more diſhonoured than honoured upon the holy-day, becauſe of idleneſs, pride, drunkenneſs, quarrelling and brawling, which are moſt uſed in ſuch days, people nevertheleſs perſwading themſelves ſufficiently to honor God on that day, if they hear Maſs and Service, though they underſtand nothing to their edifying: therefore all the Kings faithful and loving Subjects ſhall from henceforth celebrate and keep their holy-day according to Gods holy will and pleaſure, that is, in hearing the Word of God read and taught, in private and publick prayers, in knowledging their offences to God, and amendment of the ſame, in reconciling their ſelves charitably to their neighbors where diſpleaſure hath been, in often times receiving the Communion of the very body and blood of Chriſt, in viſiting of the poor and ſick, in uſing all ſoberneſs and godly converſation. Yet notwithſtanding all Parſons, Vicars and Curates, ſhall teach and declare unto their Pariſhioners, that they may with a ſafe and quiet conſcience, in the time of Harveſt, labour upon the holy and feſtival days, and ſave that thing which God hath ſent. And if for any ſcrupuloſity, or grudge of conſcience, men ſhould ſuperſtitiouſly abſtain from working upon thoſe days, that then they ſhould grievouſly offend and diſpleaſe God.

Alſo, For as much as variance and contention is a thing which moſt diſpleaſeth God, and is moſt contrary to the bleſſed Communion of the body and blood of our Saviour Chriſt; Curates ſhall in no wiſe admit to the receiving thereof any of their Cure and Flock, who hath maliciouſly and openly contended with his Neighbor, unleſs the ſame do firſt charitably and openly reconcile himſelf again, remitting all rancour and malice, whatſoever controverſie hath been between them; and nevertheleſs

their priviledges and rights they may charitably profecute before such as have authority to hear the same.

Also, That every Dean, Archdeacon, Master of Collegiate Church, Master of Hospital, and Prebendary being Priest, shall preach in person personally twice every year at the least, either in the place where he is instituted, or in some Church where he hath jurisdiction, or else which is to the said place appropriate or united.

Also, That they shall instruct and teach in their Cures, that no man ought obstinately and maliciously to break and violate the laudable Ceremonies of the Church, by the King commanded to be observed, and as yet not abrogated. And on the other side, that whosoever doth superstitiously abuse them, doth the same to the great peril and danger of his Souls health: as in casting holy Water upon his Bed, upon Images, and other dead things, or bearing about him holy Bread, or Saint Johns Gospel, or making of crosses of wood upon Palm-sunday, in time of reading of the Passion, or keeping of private holydays, as Bakers, Brewers, Smiths, Shoe-makers, and such other do, or ringing of holy Bells, or blessing with the holy Candle, to the intent they may be discharged of the burden of sin, or to drive away Devils, or to put away dreams and phantasies, or in putting trust and confidence of health and salvation in the same ceremonies, when they be only ordained, instituted and made, to put us in remembrance of the benefits which we have received by Christ. And if he use them for any other purpose, he grievously offendeth God.

Also, That they shall take away, utterly extinct and destroy all shrines, coverings of shrines, all tables, candlesticks, trindles or rolls of Wax, pictures, paintings, and all other monuments of feigned miracles, Pilgrimages, Idolatry and Superstition: so that there remain no memory of the same in walls, glass-windows, or elsewhere within their Churches or Houses. And they shall exhort all their Parishioners to do the like, within their several houses. And that the Church wardens, at the common charge of the Parishioners in every Church, shall provide a comely and honest Pulpit, to be set in a convenient place within the same, for the preaching of Gods Word.

Also, They shall provide and have within three moneths after this Visitation, a strong Chest with a hole in the upper part thereof, to be provided at the cost and charge of the Parish, having three Keys, whereof one shall remain in the custody of the

Parson,

Parson, Vicar or Curate, and the other two in the custody of the Church-wardens, or any other two honest men, to be appointed by the Parish from year to year. Which Chest two shall set and fasten near unto the high Altar, to the intent the Parishioners should put into it their Oblations and Alms for their poor Neighbours. And the Parson, Vicar or Curate, shall diligently from time to time, and specially when men make their Testaments, call upon, exhort and move their Neighbours, to confer and give, as they may well spare, to the said Chest; declaring unto them, whereas heretofore they have been diligent to bestow much substance otherwise than God commanded upon Pardons, Pilgrimages, Trentals, decking of Images, offering of Candles, giving to Friers, and upon other like blind devotions, they ought at this time to be much more ready to help the poor and needy, knowing that to relieve the poor is a true worshipping of God, required earnestly upon pain of everlasting damnation: and that also, whatsoever is given for their comfort, is given to Christ himself, and so is accepted of him, that he will mercifully reward the same with everlasting life: the which alms and devotion of the people, the keepers of the keys shall at times convenient take out of the Chest, and distribute the same in the presence of their whole Parish, or six of them, to be truly and faithfully delivered to their most needy Neighbours: and if they be provided for, then to the reparation of highways next adjoyning. And also the money which riseth of Fraternities, Guilds, and other stocks of the Church, (except by the Kings Majesties Authority it be otherwise appointed) shall be put into the said Chest, and converted to the said use, and also the Rents and Lands, the profit of cattle, and money given or bequeathed to the finding of Torches, Lights, Tapers and Lamps, shall be converted to the said use, saving that it shall be lawful for them to bestow part of the said profits upon the reparation of the Church, if great need require, and whereas the Parish is very poor, and not able otherwise to repair the same.

And forasmuch as Priests be publick Ministers of the Church, and upon the holy-days ought to apply themselves to the common administration of the whole Parish, they shall not be bound to give to Women lying in childbed, except in time of dangerous sickness, and not to fetch any coarse before it be brought to the Church-yard; and if the woman be sick, or the coarse brought to the Church, the Priest shall do his duty accordingly in visiting the woman, and burying the dead person.

Also,

Alſo, To avoid the deteſtable ſin of Simony, becauſe buying and ſelling of Benefices is execrable before God; therefore all ſuch perſons as buy any Benefices or come to them by fraud or deceit ſhall be deprived of ſuch Benefices, and be made unable at any time after to receive any other ſpiritual promotion. And ſuch as do ſell them, or by any colour do beſtow them for their own gain and profit, ſhall loſe the right and title of patronage, and preſentment for that time, and gift thereof for that vacation ſhall appertain to the Kings Majeſty.

Alſo, Becauſe though lack of Preachers in many places of the Kings Realms and Dominions, the people continue in ignorance and blindneſs, all Parſons, Vicars, and Curates ſhall read in in the Churches every Sunday one of the Homilies, which are and ſhall be ſet forth for the ſame purpoſe by the Kings Authority, in ſuch ſort as they ſhall be appointed to do in the Preface of the ſame.

Alſo, Whereas many indiſcreet perſons do at this day uncharitably contemn and abuſe Prieſts and Miniſters of the Church, becauſe ſome of them (having ſmall learning) have of long time favored phantaſies rather than Gods truth; yet foraſmuch as their office and function is appointed of God: the Kings Majeſty willeth and chargeth all his loving Subjects, that from henceforth they ſhall uſe them charitably and reverently for their office and adminiſtration ſake, and eſpecially ſuch as labour in the ſetting forth of Gods holy Word.

Alſo, That all manner of perſons which underſtand not the Latine tongue, ſhall pray upon none other Primer, but upon that which was lately ſet forth in *English* by authority of King Henry the eighth, of moſt famous memory. And that no teachers of youth ſhall teach any other than the ſaid Primer. And all thoſe which have knowledge of the Latine Tongue, ſhall pray upon none other Latine Primer, but upon that which is likewiſe ſet forth by the ſaid Authority. And that all Graces to be ſaid at Dinner and Supper, ſhall be always ſaid in the *English* Tongue. And that none other Grammar ſhall be taught in any School or other place within the Kings Realms and Dominions but only that which is ſet forth by the ſaid Authority.

Item, That all Chauntery Prieſts ſhall exerciſe themſelves in teaching youth to read and write, and bring them up in good manners, and other vertuous exerciſes.

Item, When any Sermon or Homily ſhall be had, the Prime and hours ſhall be omitted.

The

The Form of bidding the Common-Prayers.

YOu ſhall pray for the whole Congregation of Chriſts Church, and eſpecially for this Church of England and Ireland; wherein firſt I commend to your devout prayers, the Kings moſt Excellent Majeſty, ſupreme Head immediately under God, of the Spiritualty and Temporalty of the ſame Church: and for Queen Katherine Dowager, and alſo for my Lady Mary, and my Lady Elizabeth, the Kings Siſters.

Secondly, you ſhall pray for the Lord Protectors Grace, with all the reſt of the Kings Majeſties Council: for all the Lords of this Realm, and for the Clergy and Commons of the ſame: beſeeching Almighty God to give every of them in his degree, grace to uſe themſelves in ſuch wiſe, as may be to Gods glory, the Kings honor, and the weal of this Realm.

Thirdly, ye ſhall pray for all them that be departed out of this world in the faith of Chriſt, that they with us, and we with them at the day of Judgment, may reſt both body and ſoul, with Abraham, Iſaac, and Jacob in the Kingdom of Heaven.

ALL which ſingular Injunctions, the Kings Majeſty miniſtreth unto his Clergy and their Succeſſors, and to all his loving Subjects: ſtraightly charging and commanding them to obſerve and keep the ſame, upon pain of deprivation, ſequeſtration of fruits of Benefices; ſuſpenſion, excommunication, and ſuch other coertion, as to Ordinaries, or other having Eccleſiaſtical Juriſdiction, whom his Majeſty hath appointed for the due execution of the ſame, ſhall be ſeen convenient: charging and commanding them to ſee theſe Injunctions obſerved and kept of all perſons, being under their juriſdiction, as they will anſwer to his Majeſty for the contrary; and his Majeſties pleaſure is, that every Juſtice of Peace (being required) ſhall aſſiſt the Ordinaries and every of them for the due execution of the ſaid Injunctions.

THE

THE ORDER Of the Communion.

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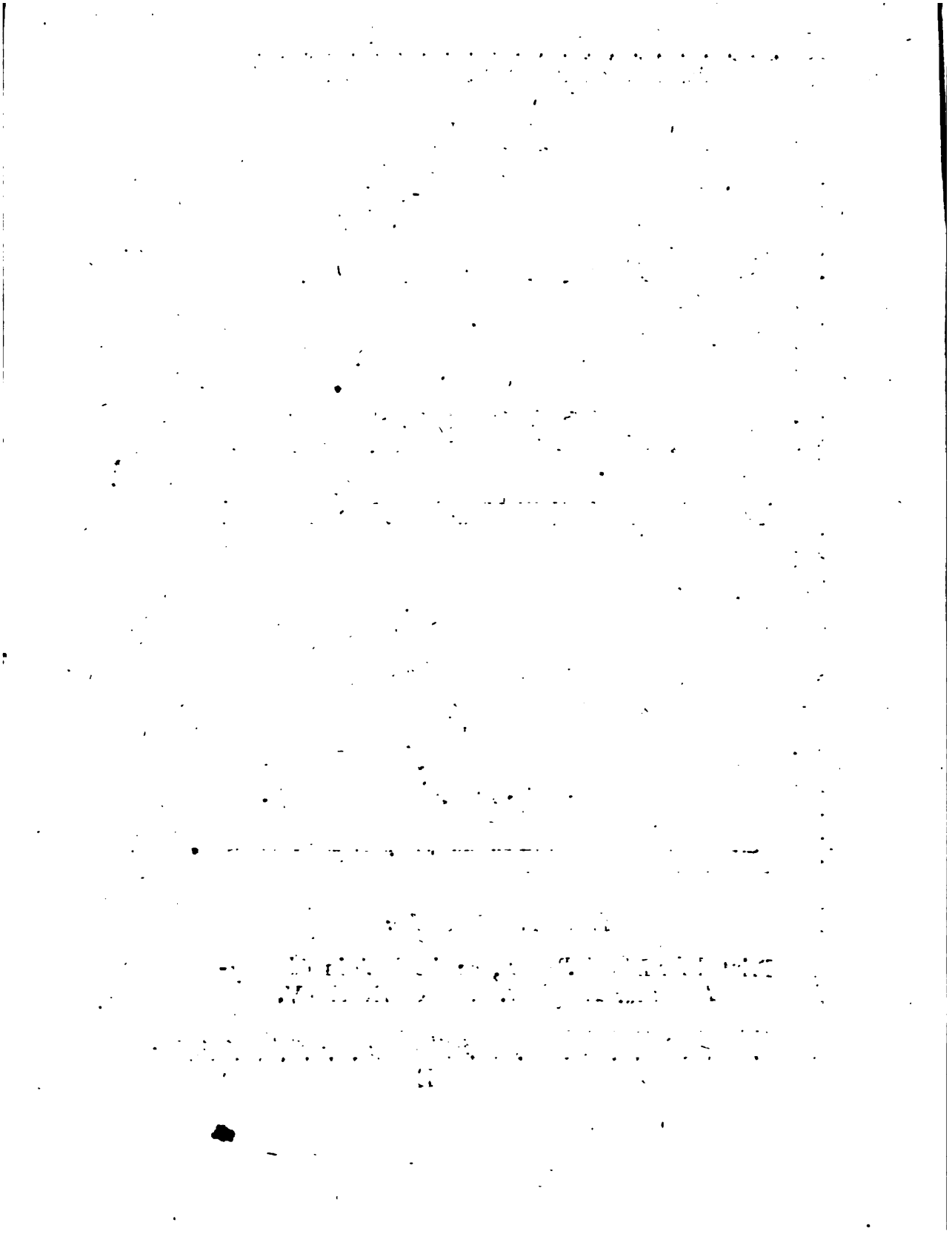


The Proclamation.

EDWARD by the Grace of God, King of England, France and Ireland, Defender of the Faith, and of the Church of England and Ireland in Earth the Supreme Head: To all and ſingular Our loving Subjects, Greeting. For ſo much as in Our high Court of Parliament, lately holden at Weſtminſter, it was, by Us, with the conſent of the Lords Spiritual and Temporal, and Commons there aſſembled, moſt godly and agreeably to Chriſts holy inſtitution, Enacted, That the moſt bleſſed Sacrament of the Body and Blood of Our Saviour Chriſt, ſhould from thenceforth be commonly delivered and miniſtred unto all perſons within Our Realm of England and Ireland, and other Our Dominions under both kinds, that is to ſay, of Bread and Wine, (except neceſſity otherways require) leſt any man fancying and deviſing a ſundry way by himſelf, in the uſe of this moſt bleſſed Sacrament of Unity, there might thereby ariſe any unſeemly and ungodly diverſity: Our pleaſure is, by the advice of Our moſt dear Uncle the Duke of Somerſet, Governour of Our Perſon, and Protector of all Our Realms, Dominions and Subjects, and other of Our Privy Council, That the ſaid bleſſed Sacrament be miniſtred unto Our people only after ſuch form and manner as hereafter, by Our Authority, with the advice beforementioned, is ſet forth and declared: willing every man with due reverence and Chriſtian behaviour, to come to this holy Sacrament and moſt bleſſed Communion, leſt by the unworthy receiving of ſo high myſteries, they become guilty of the Body and Blood of the Lord, and ſo eat and drink their own damnation: but rather diligently trying themſelves, that they may ſo come to this holy Table of Chriſt, and ſo be partakers of this holy Communion; that they may dwell in Chriſt, and have Chriſt dwelling in them: And alſo with ſuch obedience and conformity to receive this Our Ordinance, and moſt godly direction, that we

may be encouraged from time to time further to travel for the reformation, and setting forth of such godly Orders, as may be most to Gods glory, the edifying of Our Subjects, and for the advancement of true Religion.

Which thing, We (by the help of God) most earnestly intend to bring to effect: willing all Our loving Subjects in the mean time, to stay and quiet themselves with this Our direction, as men content to follow Our Authority, (according to the bounden duty of Subjects) and not enterprising to run afore, and so by their rashness become the greatest hinderers of such things, as they more arrogantly than godly would seem (by their own private Authority) most hotly to set forward. We would not have Our Subjects so much to mislike Our Judgment, so much to mistrust Our Zeal, as though We either could not discern what were to be done, or would not do all things in due time: God be praised, We know both what by this Word is meet to be redressed, and have an earnest mind, by the advice of Our most dear Uncle, and other of Our Privy Council, with all diligence and convenient speed so to set forth the same, as it may most stand with Gods glory, and edifying and quietness of Our people; which we doubt not, but all Our obedient and loving Subjects will quietly and reverently embrace.

GOD save the KING.

The Order of the Communion.

First, the Parson, Vicar, or Curate, the next Sunday or Holy-day, or at the least one day before he shall Minister the Communion, shall give warning to his Parishioners, or those which be present, that they prepare themselves thereto, saying to them openly and plainly as hereafter followeth, or such like.

DEar Friends, and you especially upon whose Souls I have cure and charge, upon day next I do intend by Gods Grace to offer to all such as shall be there godly disposed,

poſed, the moſt comfortable Sacrament of the Body and Blood of Chriſt, to be taken of them in the remembrance of his moſt fruitful and glorious Paſſion: by the which Paſſion, we have obtained remiſſion of our ſins, and be made partakers of the Kingdom of Heaven; whereof, we be aſſured and aſcertained if we come to the ſaid Sacrament with hearty repentance for our offences, ſtedfaſt faith in Gods mercy, and earneſt minds to obey Gods will, and to offend no more: wherefore our duty is, to come to theſe holy myſteries with moſt hearty thanks to be given to Almighty God for his infinite mercy and benefits, given and beſtowed upon us, his unworthy ſervants, for whom he hath not only given his Body to death, and ſhed his Blood, but alſo doth vouchſafe in a Sacrament and Myſtery, to give us his ſaid Body and Blood ſpiritually to feed and drink upon. The which Sacrament, being ſo divine and holy a thing, and ſo comfortable to them which receive it worthily, and ſo dangerous to them that will preſume to take the ſame unworthily; my duty is to exhort you in the mean ſeaſon, to conſider the greatneſs of the thing, and to ſearch and examine your own Conſciences, and that not lightly, nor after the manner of diſſemblers with God; but as they which ſhould come to a moſt godly and heavenly Banquet: not to come but in the Marriage-garment required of God in Scripture, that you may, ſo much as lieth in you, be found worthy to come to ſuch a Table. The ways and means thereto is.

Firſt, that you be truly repentant of your former evil life, and that you confeſs with an unfeigned heart to Almighty God, your ſins and unkindneſs towards his Majeſty, committed either by will, word or deed, infirmity or ignorance, and that with inward ſorrow and tears, you bewail your offences, and require of Almighty God mercy and pardon, promiſing to him from the bottom of your hearts, the amendment of your former life. And amongſt all others I am commanded of God, eſpecially to move and exhort you, to reconcile your ſelves to your Neighbours, whom you have offended, or who have offended you, putting out of your hearts all hatred and malice againſt them, and to be in-

love

loue and charity with all the World, and to forgiue other, as you would that God should forgiue you. And if there be any of you, whose conscience is troubled and grieued at any thing, lacking comfort or counsel, let him come to me, or to some other discreet and learned Priest taught in the Law of God, and confess and open his sin and grief secretly, that he may receiue such ghostly counsel, aduice and comfort, that his conscience may be relieued, and that of us, as a Minister of God and of the Church, he may receiue comfort and absolution, to the satisfaction of his mind, and auoiding of all scruple and doubtfulnes: requiring such as shall be satisfied with a general confession, not to be offended with them that do use, to their further satisfying, the auricular and secret confession to the Priest, nor those also which think needful or conuenient for the quietnes of their own consciences, particularly to open their sins to the Priest, to be offended with them which are satisfied with their humble confession to God, and the general confession to the Church: But in all these things, to follow and keep the rule of charity, and euery man to be satisfied with his own conscience, not iudging other mens minds or acts, whereas he hath no warrant of Gods Word for the same.

The time of the Communion, shall be immediately after that the Priest himself hath received the Sacrament, without the varying of any other Rite or Ceremony in the Mass, (until other orders shall be provided) but as heretofore usually the Priest hath done with the Sacrament of the Body, to prepare, bless and consecrate so much as will serue the people: so it shall yet continue still after the same manner and form, saue that he shall bless and consecrate the biggest Chalice, or some fair and conuenient Cup or Cups full of Wine, with some Water put unto it. And that day, not drink it up all himself, but take one only sup or draught, leave the rest upon the Altar couered, and turn to them that are disposed to be partakers of the Communion, and shall thus exhort them as followeth.

Dearly

DEarly beloved in the Lord, ye coming to his holy Communion, must consider what St. Paul writeth to the Corinthians, how he exhorteth all persons diligently to try and examine themselves, or ever they presume to eat of this bread, and drink of this Cup: for as the benefit is great, if with a truly penitent heart and lively faith we receive this holy Sacrament, (for then we spiritually eat the Flesh of Christ, and drink his Blood; then we dwell in Christ, and Christ in us, we be made one with Christ, and Christ with us;) so is the danger great if we receive the same unworthily: for then we become guilty of the Body and Blood of Christ our Saviour, we eat and drink our own damnation, because we make no difference of the Lords Body, we kindle Gods wrath over us, we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore your selves, (brethren) that ye be not judged of the Lord. Let your mind be without desire to sin: Repent you truly for your sins past, have an earnest and lively faith in Christ our Saviour, be in perfect charity with all men, so shall ye be meet partakers of these holy Mysteries. But above all things, you must give most humble and hearty thanks to God the Father, the Son and the holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ both God and man; who did humble himself even to the death upon the Cross for us miserable sinners, lying in darkness and the shadow of death, that he might make us the Children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding love our Master, and only Saviour Jesus Christ thus doing for us, and the innumerable benefits which by his precious bloodshedding he hath obtained to us, he hath left in these holy Mysteries as a pledge of his love, and a continual remembrance of the same, his own blessed Body and precious Blood for us spiritually to feed upon, to our endless comfort and consolation. To him therefore with the Father and the holy Ghost, let us give, as we are most bounden, continual thanks, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. Amen.

Then

Then the Prieſt ſhall ſay to them which be ready to take the Sacrament,

If any man here be an open blaſphemer, adulterer, in malice or envy, or any other notable crime, and be not truly ſorry therefore, and earneſtly minded to leave the ſame vices, or that hath not truſt himſelf to be reconciled to Almighty God, and in charity with all the world, let him yet awhile bewail his ſins, and not come to this holy Table, leſt after the taking of this moſt bleſſed Bread, the Devil enter into him, as he did into Judas, to fulfil in him all iniquity, and to bring him to deſtruction, both of body and ſoul.

Here the Prieſt ſhall pauſe a while, to ſee if any man will withdraw himſelf: and if he perceive any ſo to do, then let him commune with him privily at convenient leiſure, and ſee whether he can with good Exhortation, bring him to Grace: and after a little pauſe, the Prieſt ſhall ſay,

You that do truly and earneſtly repent you of your ſins, and offences, committed to Almighty God, and be in love and charity with your Neighbours, and intend to lead a new life, and heartily to follow the Commandments of God, and to walk from henceforth in his holy ways, draw near and take this holy Sacrament to your comfort, make your humble confeſſion to Almighty God, and to his holy Church, here gathered together in his Name, meekly kneeling upon your knees.

Then ſhall a general confeſſion be made in the name of all thoſe that are minded to receive the holy Communion, either by one of them, or elſe by one of the Miniſters, or by the Prieſt himſelf, all kneeling humbly upon their knees.

Almighty God, Father of our Lord Jeſus Chriſt, Maker of all things, Judge of all men, we acknowledge and bewail our manifold ſins and wickedneſs, which we from time to time moſt grievouſly have committed by thought, word and deed, againſt thy Divine Majeſty, provoking moſt juſtly thy wrath and indignation againſt us. We do earneſtly repent, and be heartily ſorry for theſe our miſdoings: The remembrance of them is grievous unto us, the burthen of them is intolerable, have mercy upon

upon us, have mercy upon us moſt merciful Father, for thy Son our Lord Jeſus Chriſts ſake: Forgive us all that is paſt, and grant that we may ever hereafter ſerve and pleaſe thee in newneſs of life, to the honour and glory of thy Name, through Jeſus Chriſt our Lord.

Then ſhall the Prieſt ſtand up, and turning him to the people, ſay thus:

Our bleſſed Lord, who hath left power to his Church to abſolve penitent ſinners from their ſins, and to reſtore to the grace of the heavenly Father ſuch as truly believe in Chriſt, have mercy upon you, pardon and deliver you from all ſins, confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life.

Then ſhall the Prieſt ſtand up, and turning him toward the people, ſay thus:

Hear what comfortable words our Saviour Chriſt ſaith to all that truly turn to him:

COme unto me all that travel and be heavy laden, and I ſhall refreſh you. So God loved the world, that he gave his only begotten Son, to the end, that all that believe in him ſhould not periſh, but have life everlaſting.

Hear alſo what St. *Paul* ſaith,

THis is a true ſaying, and worthy of all men to be embraced and received, that Jeſus Chriſt came into the world to ſave ſinners.

Hear alſo what St. *John* ſaith,

IF any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous, he it is that obtained grace for our ſins.

Then ſhall the Prieſt kneel down and ſay in the name of all them that ſhall receive the Communion, this Prayer following.

WE do not preſume to come to this thy Table, (O merciful Lord) truſting in our own righteouſneſs, but in thy manifold and great mercies: we be not worthy ſo much as to gather up the crums under thy Table: but thou art the ſame Lord, whoſe property is always to have mercy: grant us therefore, gracious Lord, ſo to eat the fleſh of thy dear Son Jeſus Chriſt, and to drink his blood in theſe holy Myſteries, that we

may continually dwell in him, and he in us, that our ſinful bodies may be made clean by his body, and our ſouls waſhed through his moſt precious blood.

Then ſhall the Prieſt riſe, the people ſtill reverently kneeling, and the Prieſt ſhall deliver the Communion, firſt to the Miniſters, if any be there preſent, that they may be ready to help the Prieſt, and after to the other. And when he doth deliver the Sacrament of the Body of Chriſt, he ſhall ſay to every one theſe words following.

THe Body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy Body unto everlaſting life.

And the Prieſt delivering the Sacrament of the Blood, and giving every one to drink once and no more, ſhall ſay,

THe Blood of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy Soul unto everlaſting life.

If there be a Deacon or other Prieſt, then ſhall he follow with the Chalice, and as the Prieſt miniſtreth the Bread, ſo ſhall he, for more expedition, miniſter the Wine, in form before written.

Then ſhall the Prieſt, turning him to the people, let the people depart with this bleſſing:

THe peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord.

To which the people ſhall anſwer, Amen.

Note, That the Bread that ſhall be conſecrated ſhall be ſuch as heretofore hath been accuſtomed. And every of the ſaid conſecrated Breads ſhall be broken in two pieces at the leaſt, or more, by the diſcretion of the Miniſter, and ſo diſtributed. And men muſt not think leſs to be received in part, than in the whole, but in each of them the whole Body of our Saviour Jeſus Chriſt.

Note, That if it doth ſo chance, that the Wine hallowed and conſecrate doth not ſuffice, or be enough for them that do take the Communion, the Prieſt after the firſt Cup or Chalice be emptied, may go again to the Altar, and reverently and devoutly prepare and conſecrate another, and ſo the third, or more likewiſe, beginning at theſe words, Simili modo, poſtquam cœnatum eſt, and ending at theſe words, qui pro vobis & pro multis effundetur in remiſſionem peccatorum, and without any elevation or lifting up.

Articles

Articles to be enquired of in the Viſitations to be had within the Dioceſs of *Canterbury*, in the ſecond year of the Reign of our Dread Sovereign Lord *Edward* the Sixth, by the Grace of God King of *England*, *France* and *Ireland*, Defender of the Faith, and in Earth of the Church of *England* and alſo of *Ireland*, the Supreme Head.

FIrſt, Whether Parſons, Vicars and Curates, and every of them have purely and ſincerely, without colour or diſſimulation, four times in the year at the leaſt, preached againſt the uſurped Power, pretended Authority, and Juriſdiction of the Biſhop of Rome.

Item, Whether they have preached and declared likewiſe four times in the year at the leaſt, that the Kings Majeſties power, authority and preheminence, within his Realms and Dominions, is the higheſt power under God.

Item, Whether any perſon hath by writing, cyphring, preaching, or teaching, deed or act obſtinately holden, and ſtand with to extol, ſet forth, maintain or defend the authority, juriſdiction, or power of the Biſhop of Rome, or of his See heretofore claimed and uſurped, or by any pretence, obſtinately or maliciouſly, invented any thing for the extolling of the ſame, or any part thereof.

Item, Whether in their Common-prayers they uſe not the Collects made for the King, and make not ſpecial mention of his Majeſties Name in the ſame.

Item, Whether they do not every Sunday and Holy-day, with the Collects of the Engliſh proceſſion, ſay the prayer ſet forth by the Kings Majeſty for peace between England and Scotland.

Item, Whether they have not removed, taken away and utterly extinct and deſtroyed in their Churches, Chappels, and houſes, all Images, all Shrines, coverings of Shrines, all Tables, Candleſticks, Trindels, or Rolls of Wax, Pictures, Paintings, and all other Monuments of feigned Miracles, Pilgrimages,

Idolatry, and Superſtition, ſo that there remain no memory of the ſame in Walls, Glaſs-windows, or elſewhere.

Item, Whether they have exhorted, moved and ſtirred their Pariſhioners to do the like in every of their houſes.

Item, Whether they have declared to their Pariſhioners the Articles concerning the abrogation of certain ſuperfluous Holy-days, and done their endeavour to perſwade the ſaid Pariſhioners to keep and obſerve the ſame Articles inviolably; and whether any of thoſe abrogate days have been kept as Holy-days, and by whoſe occaſion they were ſo kept.

Item, Whether they have diligently, duly, and reverently miniſtred the Sacraments in their Cures.

Item, Whether they have preached, or cauſed to be preached purely and ſincerely the Word of God, in every of their Cures, every quarter of the year, once at the leaſt, exhorting their Pariſhioners to works commanded by the Scripture, and not to works deviſed by mens phantaſies beſides Scripture, as wearing or praying upon Beads, or ſuch like.

Item, Whether they ſuffer any Torches, Candles, Tapers, or any other lights to be in your Churches, but only two lights upon the high Altar.

Item, Whether they have not every Holy-day, when they have no Sermon, immediately after the Goſpel, openly, plainly and diſtinctly, recited to their Pariſhioners in the Pulpit, the Pater Noſter, the Creed, and the Ten Commandments in Engliſh.

Item, Whether every Lent they examine ſuch perſons as come to confeſſion to them, whether they can recite the Pater Noſter, the Articles of our Faith, and the Ten Commandments in Engliſh.

Item, Whether they have charged Fathers and Mothers, Maſters and Governors of Youth, to bring them up in ſome vertuous ſtudy and occupation.

Item, Whether ſuch benefited men, as be lawfully abſent from their benefices, do leave their Cure to a rude and unlearned perſon, and not an honeſt, well-learned and expert Curate, which can and will teach you wholſom Doctrine.

Item, Whether in every Cure they have, they have provided one Book of the whole Bible of the largeſt Volume in Engliſh, and

and the Paraphrasis of Erasmus also in English upon the Gospels, and set up the same in some convenient place in the Church, where their Parishioners may most commodiously resort to the same.

Item, Whether they have discouraged any person from reading of any part of the Bible, either in Latine or in English, but rather comforted and exhorted every person to read the same, as the very lively Word of God, and the spetial food of mans soul.

Item, Whether Parsons, Vicars, Curates, and other Priests, be common haunters and resorters to Taverns or Ale-houses, giving themselves to drinking, rioting or playing at unlawful games, and do not occupy themselves in the reading or hearing of some part of holy Scripture, or in some other godly exercise.

Item, Whether they have admitted any man to preach in their Cures, not being lawfully licensed thereunto, or have refused or denied such to preach as have been licensed accordingly.

Item, Whether they which have heretofore declared to their Parishioners, any thing to the extolling or setting forth of Pilgrimages, Relicks or Images, or lighting of Candles, kissing, kneeling, decking of the same Images, or any such superstition, have not openly retracted and reproved the same.

Item, Whether they have one Book or Register safely kept, wherein they write the day of every Wedding, Christning and Burying.

Item, Whether they have exhorted the people to obedience to the Kings Majesty and his Ministers, and to charity and love one to another.

Item, Whether they have admonished their Parishioners, that they ought not to presume to receive the Sacrament of the Body and Blood of Christ, before they can perfectly rehearse the Pater Noster, the Articles of the Faith, and the Ten Commandments in English.

Item, Whether they have declared, and to their wits and power have perswaded the people, that the manner and kind of fasting in Lent, and other days in the year, is but a meer positive Law, and that therefore all persons, having just cause of sickness, or

other

other neceſſity, or being licenſed by the Kings Majeſty, may uſe decently eat all kind of meats without grudge or ſcruple of conſcience.

Item, Whether they be reſident upon their Benefices, and keep hoſpitality or no; and if they be abſent, or keep no hoſpitality, whether they do make due diſtributions among the poor Parithioners or not.

Item, Whether Parſons, Vicars, Clerks, and other beneficed men, having yearly to diſpend an hundred pound, do not find competently one Scholar in the Univerſity of Cambridge or Oxford, or ſome Grammar School, and for as many hundred pounds as every of them may diſpend, ſo many Scholars likewiſe to be found by them, and what be their names that they ſo find.

Item, Whether Impropriaries, Parſons, Vicars and Clerks, having Churches, Chappels or Manſions, do keep their Chancels, Recovers, Vicarages, and all other houſes appertaining to them in due reparations.

Item, Whether they have counſelled or moved their Parithioners, rather to pray in a tongue not known, than in Engliſh, or to put their truſt in a preſcribed number of prayers, as in saying over a number of Beads, or other like.

Item, Whether they have read the Kings Majeſties Injunctions every quarter of the year, the firſt holy day of the ſame quarter.

Item, Whether the Parſons, Vicars, Curates, and other Prieſts being under the degree of a Batcheler of Divinity, have of their own the New Teſtament both in Latine and Engliſh, and the Paraphraſe of Eraſmus upon the ſame.

Item, Whether within every Church he that miniſtreth hath read or cauſe to be read the Epiſtle and Goſpel in Engliſh, and not in Latine, either in the Pulpit or ſome other mete place, ſo as the people may hear the ſame.

Item, Whether every Sunday and holy day at Matins they have read or cauſe to be read, plainly and diſtinctly in the ſame place, one Chapter of the New Teſtament in Engliſh, immediately after the Leſſons, and at Even-ſong after Magnificat, one Chapter of the Old Teſtament.

Item,

Item, Whether they have not at Matins omitted three Lessons when it should have been read in the Church, and at Evensong the Responds with all the Memories.

Item, Whether they have declared to their Parishioners, that Saint Marks day, and the Evens of the abrogate holy-days should not be fasted.

Item, Whether they have the Procession-book in English, and have said or sung the said Litany in any other place but upon their knees in the midst of their Church; and whether they use any other Protestation, or omit the said Litany at any time, or say it or sing it in such sort as the people cannot understand the same.

Item, Whether they have put out of their Church-books this word Papa, and the name and service of Thomas Becket, and Prayers having Rubricks, containing Pardons and Indulgences, and all other superstitious Legends and Prayers.

Item, Whether they bid not the Beads according to the order appointed by the Kings Majesty.

Item, Whether they have opened and declared unto you the true use of Ceremonies, (that is to say) that they be no workers nor works of salvation, but only outward signs and tokens, to put us in remembrance of things of higher perfection.

Item, Whether they have taught and declared to their Parishioners, that they may with a safe and quiet conscience in the time of Harvest, labour upon the holy and festival days; and if superstitiously they abstain from working upon those days, that then they do grievously offend and displease God.

Item, Whether they have admitted any persons to the Communion, being openly known to be out of charity with their Neighbours.

Item, Whether the Deans, Archdeacons, Masters of Hospitals, and Prebendaries, have preached by themselves personally three every year at the least.

Item, Whether they have provided, and have a strong Chest for the poor mens box, and set and fastned the same near to the high Altar.

Item, Whether they have diligently called upon, exhorted and

moved

moued their Pariſhioners, and ſpecially when they make their Teſtaments, to giue to the ſaid poor mans box, and to beſtow that upon the poor Cheſt, which they were wont to beſtow upon Pardons, Pilgrimages, Trentals, Walkes ſatisfactory, decking of Images, offering of Candles, giuing to Friers, and vpon other like blind deuotions.

Item, Whether they haue denied to viſit the ſick, or bury the dead being brought to the Church.

Item, Whether they haue bought their Benefices, or come to them by fraud or deceit.

Item, Whether they haue euery Sunday, when the people be moſt gathered, read one of the Homilies, in order as they ſtand in the booke, ſet forth by the Kings Maieſty.

Item, Whether they do not omit prime and hours, when they haue any Sermon or Homily.

Item, whether they haue ſaid or ſung any Maſſe, in any Oratory, Chappel, or any mans houſe, not being hallowed.

Item, whether they haue giuen open monition to their Pariſhioners that they ſhould not wear Beads, nor pray vpon them.

Item, whether they haue moued their Pariſhioners, lying vpon their death beds, or at any other time, to beſtow any part of their ſubſtance vpon Trentals, Walkes ſatisfactory, or any ſuch kind deuotions.

Item, whether they take any Trentals or other Walkes ſatisfactory to ſay or ſing for the quick or the dead.

Item, whether they haue giuen open monition to their Pariſhioners to detect and preſent to their Ordinary all adulterers and fornicators, and ſuch men as haue two wiues liuing, and ſuch women as haue two husbands liuing within their Pariſhes.

Item, whether they haue not monished their Pariſhioners openly, that they ſhould not ſell, giue, nor otherwiſe alienate any of their Churches goods.

Item, whether they, or any of them do keep more Benefices, and other Eccleſiaſtical promotions than they ought to do, not hauing ſufficient licenſe and diſpenſations thereunto, and how many they be, and their names.

Item,

Item, whether they minister the Communion any other ways than only after such form and manner as is set forth by the Kings Majesty in the Book of the Communion.

Item, whether they hallowed and delivered to the people any Candles upon Candlemas-day, and Ashes upon Ash-Wednesday, or any Palms upon Palm-Sunday last past.

Item, whether they had upon Good-Friday last past, the Sepulchres with their lights, having the Sacrament therein.

Item, whether they upon Easter-even last past hallowed the Font, Fire or Paschal, or had any Paschal set up, or burning in their Churches.

Item, whether your Parsons and Vicars have admitted any Curates to serve their Cures which were not first examined and allowed either by my Lord of Canterbury, Master-Archdeacon, or their Officers.

Item, whether you know any person within your Parish, or elsewhere, that is a letter of the Word of God to be read in English, or sincerely preached, or of the execution of the Kings Majesties Injunctions, or other of his Majesties proceedings in matters of Religion.

Item, whether every Parish have provided a Chest with two locks, and for the Book of Wedding, Christning and Burying.

Item, whether in the time of the Litany, or any other Common-prayer in the time of the Sermon or Homily, and when the Priest readeth the Scripture to the Parishioners, any person have departed out of the Church without a just and necessary cause.

Item, whether any Bells have been knowled or rung at the time of the premisses.

Item, whether any person hath abused the Ceremonies, as in casting holy water upon his bed, or bearing about him holy bread, St. Johns Gospel, ringing of holy Bells, or keeping of private holy-days, as Taylors, Bakers, Brewers, Smiths, Shoomakers, and such other.

Item, whether the money coming and rising of any Cattle, or other moveable stocks of the Church, and money given or bequeathed to the finding of Torches, Lights, Tapers or Lamps,

(not paid out of any Lands) have not been employed to the poor mens Cheſt.

Item, who hath the ſaid ſtocks and money in their hands, and what be their names.

Item, whether any undiſcreet perſons do uncharitably contemn and abuſe Prieſts and Miniſters of the Church.

Item, whether they that underſtand not the Latine do pray upon any Primer, but the Engliſh Primer, ſet forth by the Kings Majeſties Authority: and whether they that underſtand Latine, do uſe any other than the Latine Primer, ſet forth by like Authority.

Item, whether there be any other Grammar taught in any other School within this Diocels, than that which is ſet forth by the Kings Majeſty.

Item, whether any perſon keep their Church holy-day, and the Dedication day, any otherwiſe, or at any other time than is appointed by the Kings Majeſty.

Item, whether the ſervice in the Church be done at due and convenient hours.

Item, whether any have uſed to commune, jangle, and talk in the Church, in the time of the Common-prayer, reading of the Homily, Preaching, reading or declaring of the Scripture.

Item, whether any have wilfully maintained and defended any Hereſies, Errours or falſe Opinions, contrary to the Faith of Chriſt, and holy Scripture.

Item, whether any be common drunkards, ſwearers or blaſphemers of the Name of God.

Item, whether any have committed adultery, fornication, or inceſt, or be common Bawds, and receivers of ſuch evil perſons, or vehemently ſuſpected of any of the premiſſes.

Item, whether any be brawlers, ſtanderers, chiders, ſcolders, and ſowers of diſcord between one perſon and another.

Item, whether you know any that uſe Charms, Sorcery, Enchantments, Witchcraft, South-ſaying, or any like craft inverted by the Devil.

Item, whether the Churches, Pulpits, and other neceſſaries appertaining to the ſame, be ſufficiently repaired.

Item,

Item, whether you know any that in contempt of your own Parish-Church, do resort to any other Church.

Item, whether any Inholders or Alehouse-keepers do use commonly to sell meat and drink in the time of Common-prayer, Preaching, or Reading of the Homilies, or Scripture.

Item, whether you know any to be married within the degrees prohibited by the Laws of God, or that be separated or divorced without a just cause, allowed by the Law of God, and whether any such have married again.

Item, whether you know any to have made privy contracts of matrimony, not calling two or more thereunto.

Item, whether they have married solemnly, the Banns not first lawfully asked.

Item, whether you know any Executors or Administrators of dead mens goods which do not bestow such of the said goods, as were given and bequeathed, or appointed to be distributed among the poor people, repairing of high-ways, finding of poor Scholars, or marrying of poor Maids, or such other like charitable deeds.

Item, Whether any do contemn married Priests, and for that they be married, will not receive the Communion or other Sacraments at their hands.

Item, whether you know any that keep in their houses undefaced, any abused or feigned Images, any Tables, Pictures, Paintings or other monuments of feigned Miracles, Pilgrimages, Idolatry, or Superstition.

ARTICLES

To be Enquired of in the

VISITATION

OF THE

Dioceſs of LONDON,

By the Reverend Father in GOD,

NICHOLAS

Biſhop of *LONDON*,

In the fourth year of our Soveraign Lord King *Edward* the Sixth, by the Grace of God King of *England*, *France* and *Ireland*, Defender of the Faith, and in Earth of the Church of *England* and alſo of *Ireland*, the Supreme Head, next and immediately under our Saviour Chriſt.

St. Paul, *I teſtifie therefore before God, and before the Lord Jeſus Chriſt, which ſhall judge the quick and the dead at his appearing in his Kingdom, preach thou the Word, be fervent in ſeaſon or out of ſeaſon. Improve, rebuke, exhort, with all long-ſuffering and Doctrine*, 2 Tim. 4.

LONDON:

Printed for *Blanch Pawlet*, at the *Bible* in *Chancery-Lane* near *Fleetſtreet*. MDCLXXXIV.

Articles of Viſitation by Biſhop *Ridley*, *Anno* 1550.

Whether your Curates and Miniſters be of that converſation of living, that worthily they can be reprehended of no man.

Whether your Curates and Miniſters do haunt and reſort to Taverns or Alehouſes, (otherwiſe than for their honeſt neceſſity) there to drink and riot, or to play at unlawful games.

Whether your Miniſters be common brawlers, ſowers of diſcord rather than charity among their Pariſhioners, hawkers, hunters, or ſpending their time idely, or coming to their Benefice by Simony.

Whether your Miniſters or any other perſons have committed adultery, fornication, inceſt, bawdry, or to be vehemently ſuſpected of the ſame, common drunkards, ſcolds, or be common ſwearers and blaſphemers of Gods holy Name.

Whether your Parſons and Vicars do maintain their Houſes and Chancels in ſufficient reparation: or if their Houſes lie in decay, whether they beſtow yearly the fifth part of the fruits of the Benefice, until the ſame be repaired.

Whether your Parſons and Vicars abſent from their Benefice, do leave their Cure to an able Miniſter, and if he may diſpend yearly xx. l. or above in his Deanery, or elſewhere; whether he doth diſtribute every year among his poor Pariſhioners there at the leaſt, the fortieth part of the fruits of the ſame. And likewiſe yearly ſpending C. l. whether he doth find one Scholar at either of the Univerſities, or ſome Grammar School, and ſo for every other hundred pound one Scholar.

Whether

¶ Whether every Dean, Archdeacon, and Prebendary, being Prieſt, doth perſonally by himſelf preach twice every year at the leaſt, either where he is inſtituted, or where he hath juriſdiction, or in ſome place united or appropriate to the ſame.

Whether your Miniſter having license thereunto doth uſe to preach: or not licenſed, doth diligently procure others to preach that are licenſed: or whether he refuſeth thoſe, offering themſelves that are licenſed; or abſenteth himſelf, or cauſeth other to be away from the Sermon, or elſe admitted any to preach that are not licenſed.

¶ Whether any by preaching, writing, word or deed doth or doth maintain the uſurped power of the Biſhop of Rome.

¶ Whether any be a letter of the Word of God to be preached or read in the Engliſh tongue.

Whether any do preach, declare, or ſpeak with any thing in derogation of the Book of Common-prayer, or any thing therein contained, or any part thereof.

¶ Whether any do preach and defend, that private perſons may make inſurrection, ſtir ſedition, or compel men to give them their goods.

¶ Whether the Curate doth admit any to the Communion before he be confirmed, or any that ken not the Pater Noſter, the Articles of the Faith, and Ten Commandments in Engliſh.

¶ Whether Curates do Miniſter the Communion for money, or uſe to have Trentals of Communions.

¶ Whether any of the Anabaptiſts Sect, or other, uſe notoriouſly any unlawful or private Conventicles, wherein they do uſe Doctrine, or Adminiſtration of Sacraments, ſeparating themſelves from the reſt of the Pariſh.

¶ Whether there be any that privately in their private houſe have their Maſſes contrary to the form and order of the Book of Communion.

¶ Whether any Miniſter doth refuſe to uſe the Common-prayers, or miniſter Sacraments in that order and form as is ſet forth in the Book of Common-prayer.

¶ Whether Baptiſm be miniſtred (out of neceſſity) in any other

other time than on the Sunday or Holy-day, or in another Tongue than English.

Whether any speaketh against Baptism of Infants.

Whether any be married within degrees prohibited by Gods Law, or separate without cause lawful, or is married without Banns thrice first asked three several Holy days or Sundays openly in the Church at Service-time.

Whether any Curate doth marry them of other Parishes, without their Curates Licence and Certificate from him of the Banns thrice solemnly asked.

Whether any saith, that the wickedness of the Minister taketh away the effect of Christs Sacraments.

Whether any saith that Christian men cannot be allowed to repentance, if they sin voluntary after Baptism.

Whether your Curates be ready to minister the Sacraments, visit the Sick, and bury the Dead, being brought to the Church.

Whether any Minister useth wilfully and obstinately any other Right, Ceremony, Order, Form, or manner of Communion, Mattens, or Evensong, Ministration of Sacraments, or open prayers than is set forth in the Book of Common-prayer.

Whether your Curate, once in six weeks at the least, upon some Sunday or Holy-day, before Even-song, do openly in the Church instruct and examine children not confirmed in some part of the Catechism, and whether Parents and Masters do send them thither upon warning given by the Minister.

Whether any useth to keep abrogate Holy-days, or private Holy-days, as Bakers, Shoomakers, Brewers, Smiths, and such other.

Whether any useth to hallow Water, Bread, Salt, Bells, or Candles upon Candlemas day, Ashes on Ashwednesday, Palms, on Palm-Sunday, the Font on Easter-even, Fire on Paschal, or whether there was any Sepulchre on Good-friday.

Whether the water in the Font be changed every month once, and then any other prayers said than is in the Book of Common-prayer appointed.

Whether

WHether there be any Images in your Church, Tabernacles, Shrines, or covering of Shrines, Candles, or Trindels of wax, or feigned Miracles in your Churches or private houſes.

WHether your Church be kept in due and lawful reparation, and whether there be a comely Pulpit ſet up in the ſame, and likewiſe a Coffer for Alms for the poor, called the poor mens Box or Cheſt.

WHether any Legacies given to the poor, amending highways, or marrying poor maids, be undiſtributed, and by whom.

God ſave the King.

ARTICLES

ARTICLES

Agreed upon by the

BISHOPS,

And other Learned and Godly Men,

In the Laſt

CONVOCATION

AT

LONDON,

In the Year of our Lord 1552.

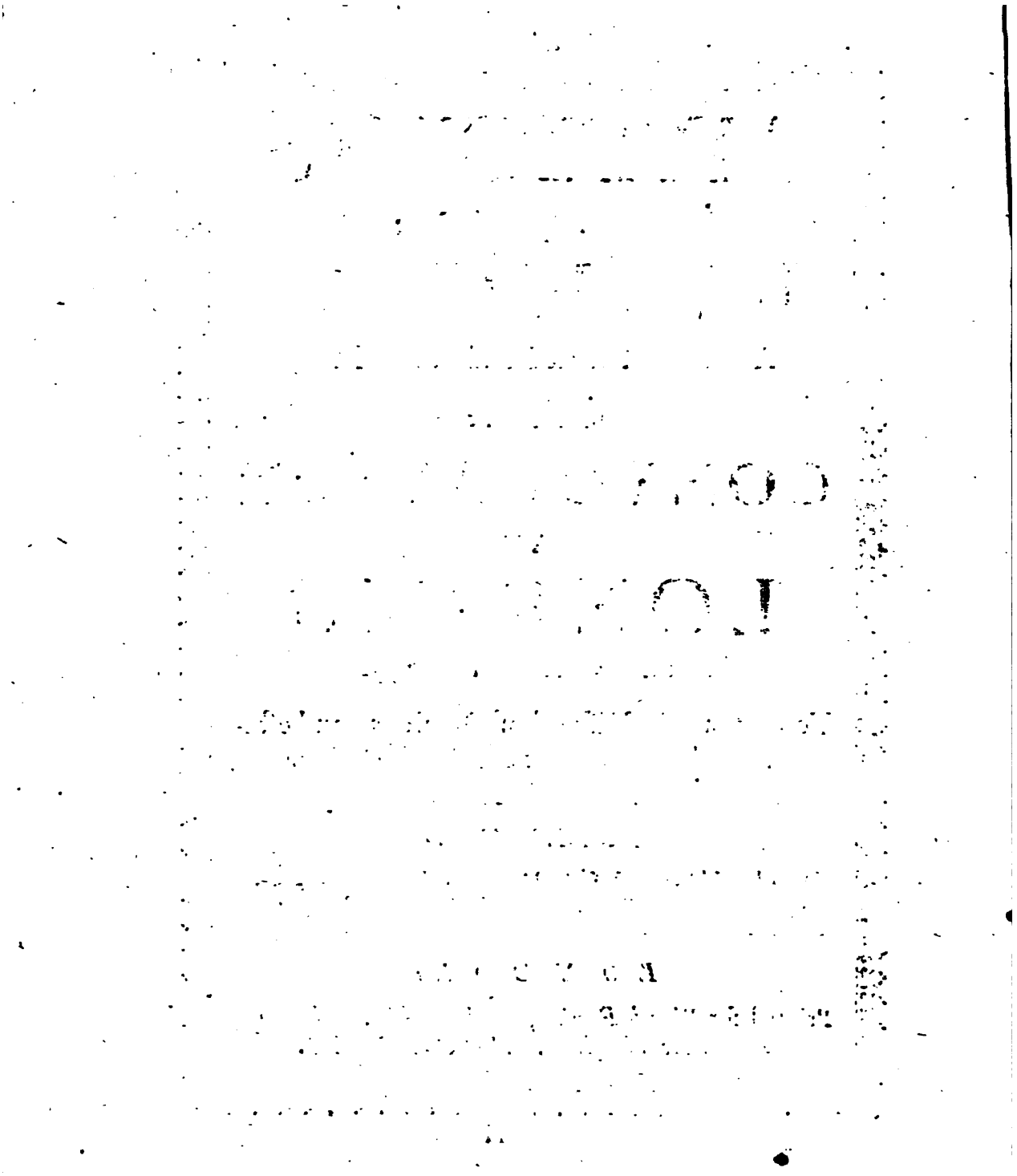
To root out the Diſcord of Opinions, and eſtabliſh the Agreement of True Religion.

PUBLISHED

By the Kings Majeſties Authority, 1553.

LONDON:

Printed for *Blanch Pawlet*, at the *Bible* in *Chancery-Lane* near *Fleetſtreet*. MDCLXXXIV.



Articles Agreed upon in the Convocation, and Publiſhed by the Kings Majeſty.

Of Faith in the Holy Trinity.

THere is but one living and true God, and he is everlaſting, without body, parts, or paſſions; of infinite power, wiſdom, and goodneſs, the Maker and Preſerver of all things both viſible and inviſible. And in unity of this Godhead there be three Perſons, of one ſubſtance, power and eternity, the Father, the Son, and the Holy Ghoſt.

That the Word, or Son of God, was made very Man.

THe Son, which is the Word of the Father, took Mans Nature in the Womb of the bleſſed Virgin Mary, of her ſubſtance; ſo that two whole and perfect Natures, that is to ſay, the Godhead and Manhood, were joyned together into one Perſon, never to be divided, whereof is one Chriſt, very God and very Man, who truly ſuffered, was crucified, dead and buried, to reconcile his Father to us, and to be a ſacrifice for all ſin of Man both original and actual.

Of the going down of Chriſt into Hell.

AS Chriſt died and was buried for us, ſo alſo it is to be believed, that he went down into Hell: for the Body lay in the Sepulchre until the Reſurrection, but his Ghoſt, departing from him, was with the Ghoſts that were in Priſon or in Hell, and did preach to the ſame, as the place of St. Peter doth teſtifie.

The Resurrection of Christ.

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of mans nature, wherewith he ascended into Heaven, and there sitteth, until he return to judge men at the last day.

The Doctrine of holy Scripture is sufficient to Salvation.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is neither read therein, nor may be proved thereby, although it be sometime received of the Faithful as godly and profitable for an order and comeliness, yet no man ought to be constrained to believe it as an Article of Faith, or reputed requisite to the necessity of salvation.

The old Testament is not to be refused.

The Old Testament is not to be put away as though it were contrary to the New, but to be kept still; for both in the Old and New Testaments everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises.

The Three Creeds.

The three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles Creed, ought thoroughly to be received: for they may be proved by most certain warrants of holy Scripture.

Of Original or Birth-sin.

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk, which also the Anabaptists do now adays renew) but it is the fault and corruption of the nature of every man, that naturally is ingendred of the off-spring of Adam, whereby man is very far gone from his former righteousness which he had at his Creation, and is, of his own nature, given to evil; so that the flesh desireth always contrary

to

to the ſpirit; and therefore in every perſon born in this world, it deſerveth Gods wrath and damnation; and this infection of nature doth remain, yea in them that are baptized, whereby the luſt of the fleſh, called in Greek φρόνημα σαρκὸς, which ſome do expound the wiſdom, ſome the ſenſuality, ſome the affection, ſome the deſire of the fleſh, is not ſubject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apoſtle doth confeſs, that concupiſcence and luſt hath, of it ſelf, the nature of ſin.

Of Free-will.

WE have no power to do good works pleaſant and acceptable to God, without the Grace of God by Chriſt preventing us, that we may have a good will and working in us when we have that will.

Of Grace.

THe Grace of Chriſt, or the Holy Ghoſt by him given, doth take away the ſtony heart, and giveth an heart of fleſh; and although thoſe that have no will to good things, he maketh them to will; and thoſe that would evil things, he maketh them not to will the ſame: yet nevertheleſs he enforceth not the will; and therefore no man when he ſinneth, can excuſe himſelf as not worthy to be blamed, or condemned, by alledging that he ſinned unwillingly, or by compulſion.

Of the Juſtification of Man.

JUſtification by only Faith in Jeſus Chriſt, in that ſenſe as it is declared in the Homily of Juſtification, is a moſt certain and wholſom Doctrine for Chriſtian men.

Works before Juſtification.

WOrks done before the Grace of Chriſt, and the inſpiration of his Spirit, are not pleaſant to God, foraſmuch as they ſpring not of faith in Jeſu Chriſt, neither do they make men meet to receive Grace, or (as the School-Authors ſay) deſerve Grace of Congruity: but becauſe they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of ſin. Works

Works of Supererogation.

VOluntary works beſides, over and above, Gods Commandments, which they call works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, that they do not only render to God as much as they are bound to do, but that they do more for his ſake than of bounden duty is required: whereas Chriſt ſaith plainly, When ye have done all that is commanded you, ſay, We be unprofitable Servants.

No Man is without Sin but Chriſt alone.

Chriſt in the truth of Nature was made like unto us in all things (ſin only excepted) from which he was clearly void, both in his Fleſh and in his Spirit. He came to be the Lamb without ſpot, who by ſacrifice of himſelf made once for ever, ſhould take away the ſins of the World: and ſin (as St. John ſaith) was not in him. But the reſt, (yea, although we be baptized and born again in Chriſt) yet we offend in many things, and if we ſay we have no ſin, we deceive our ſelves, and the truth is not in us.

Of Sin againſt the Holy Ghoſt.

Every deadly ſin willingly committed after Baptiſm, is not ſin againſt the Holy Ghoſt, and unpardonable: wherefore the place for penitents is not to be denied to ſuch as fall into ſin after Baptiſm. After we have received the Holy Ghoſt, we may depart from grace given, and fall into ſin; and by the grace of God, (we may) ariſe again, and amend our lives. And therefore they are to be condemned, which ſay they can no more ſin as long as they live here, or deny the place for penitents to ſuch as truly repent and amend their lives.

Blaſphemy againſt the Holy Ghoſt.

Blaſphemy againſt the Holy Ghoſt, is when a man of malice and ſtubbornneſs of mind doth rail upon the truth of Gods Word manifeſtly perceived, and being enemy thereunto perſecuteth

persecuteth that same; and because such be guilty of Gods curse, they entangle themselves with a most grievous and heinous crime; whereupon this kind of sin is called and affirmed, of the Lord, unpardonable.

Of Predestination and Election.

PRedestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his own judgment, secret from us, to deliver from curse and damnation those whom he hath chosen out of mankind, and to bring them to everlasting salvation by Christ, as vessels made to honour: whereupon such as have so excellent a benefit of God given unto them, be called according to Gods purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons by adoption: they be made like the Image of Gods only begotten Son Jesus Christ: they walk religiously in good works, and at length, by Gods mercy, they attain to everlasting felicity.

As the godly consideration of Predestination and our Election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth ferbently kindle their love towards God: so for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of Gods Predestination, is a most dangerous downfal, whereby the Devil may thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, although the decrees of Predestination are unknown unto us, yet we must receive Gods promises in such wise as they be generally set forth to us in holy Scripture: and in our doings that will of God is to be followed, which we have expressly declared unto us in the Word of God.

We

We must trust to obtain eternal Salvation only by the Name of Christ.

They also are to be had accursed and abhorred that presume to say that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the name of Jesus Christ whereby men must be saved.

All men are bounden to keep the Moral Commandments of the Law.

The Law which was given of God by Moses, although it bind not Christian men as concerning the Ceremonies and Rites of the same, neither is it required that the civil precepts and orders of it should, of necessity, be received in any Commonweal; yet no man, how perfect a christian, is exempt and loose from the obedience of those Commandments which are called Moral; wherefore they are not to be hearkened unto, who affirm that holy Scripture is given only to the weak, and do boast themselves continually of the Spirit, of whom they say they have learned such things as they teach, although the same be most evidently repugnant to the holy Scripture.

Of the Church.

The visible Church of Christ, is a Congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministred according to Christs Ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, of Alexandria, and of Antioch, hath erred: So also the Church of Rome hath erred, not only in their living, but also in matters of faith.

Of the Authority of the Church.

It is not lawful for the Church to ordain any thing that is contrary to Gods Word written, neither may it so expound one place of Scripture, that it be repugnant to another:

wherefore

wherefore although the Church be a witneſs and keeper of holy Writ, yet as it ought not to decree any thing againſt the ſame, ſo beſide the ſame ought not to enforce any thing to be believed for neceſſity of ſalvation.

Of the Authority of General Councils.

GEneral Councils may not be gathered together without the commandment and will of Princes. And when they be gathered, (foraſmuch as they be an Aſſembly of men, whereof all be not governed with the Spirit and Word of God) they may err, and ſometimes have erred, not only in worldly matters, but alſo in things pertaining unto God. Wherefore things ordained by them as neceſſary to ſalvation, have neither ſtrength nor authority, unleſs it may be declared that they be taken out of the holy Scripture.

Of Purgatory.

THe Doctrine of School-Authors concerning Purgatory, Pardons, worſhipping and adoration, as well of Images as of Relicks, and alſo invocation of Saints, is a fond thing, vainly feigned, and grounded upon no warrant of Scripture, but rather repugnant to the Word of God.

No man may Miniſter in the Congregation except he be called.

IT is not lawful for any man to take upon him the office of publick preaching, or miniſtring the Sacraments in the Congregation, before he be lawfully called, and ſent to execute the ſame. And thoſe we ought to judge lawfully called and ſent, which be choſen and called to this work by men, who have publick Authority given unto them in the Congregation, to call and ſend Miniſters in the Lords Vineyard.

Men muſt ſpeak in the Congregation in ſuch a Tongue as the People underſtandeth.

IT is moſt ſeemly and moſt agreeable to the Word of God, that in the Congregation nothing be openly read, or ſpoken in a Tongue unknown to the People; the which thing St. Paul did forbid, except ſome were preſent that ſhould declare the ſame.

Of the Sacraments.

OUr Lord Jesus Christ hath knit together a company of new People, with Sacraments most few in number, most easie to be kept, most excellent in signification, as is Baptism and the Lords Supper.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should rightly use them. And in such only as worthily receive the same, they have a wholsom effect and operation, and yet not that of the work wrought as some men speak; which word as it is strange and unknown to holy Scripture, so it engendreth no godly, but a very superstitious sense; but they that receive the Sacraments unworthily, purchase to themselves damnation, as St. Paul saith.

Sacraments ordained by the Word of God, be not only badges and tokens of Christian mens profession: but rather they be certain sure witnesses, and effectual signs of grace and Gods good will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

The wickedness of the Ministers doth not take away the effectual operation of Gods Ordinances.

ALthough in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the Word and Sacraments: yet forasmuch as they do not the same in their own nature, but do minister by Christs Commission and Authority, we may use their Ministry, both in hearing the Word of God, and in the receiving of the Sacraments. Neither is the effect of Gods Ordinances taken away by their wickedness, nor the grace of Gods gifts diminished from such, as by faith rightly receive the Sacraments ministred unto them, which be effectual, because of Christs institution and promise, although they be ministred by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of such, and that they be accused by those that have knowledge of their offences; and finally being found guilty by just judgment be deposed.

Of

Of Baptiſm.

BAptiſm is not only a ſign of profeſſion, and mark of difference, whereby Chriſtian men are diſcerned from others that be not Chriſtned: but it is alſo a ſign and ſeal of our new birth, whereby, as by an inſtrument, they that receive Baptiſm rightly are graffed into the Church: the promiſes of forgiveneſs of ſin, and of our adoption to be the ſons of God, are viſibly ſigned and ſealed, faith is confirmed, and grace increaſed by vertue of prayer unto God. The Cuſtom of the Church to Chriſten young Children, is to be commended, and in any wiſe to be retained in the Church.

Of the Lords Supper.

THe Supper of the Lord is not only a ſign of the love that Chriſtians ought to have among themſelves one to another; but rather it is a Sacrament of our redemption by Chriſts death. Inſomuch that to ſuch as rightly, worthily, and with faith, receive the ſame, the Bread which we break is a Communion of the Body of Chriſt; likewiſe the Cup of bleſſing is a Communion of the Blood of Chriſt.

Tranſubſtantiation or the change of the ſubſtance of the Bread and Wine, into the ſubſtance of Chriſts Body and Blood, cannot be proved by holy Writ: but it is repugnant to the plain words of Scripture, and hath given occaſion to many ſuperſtitions.

For as much as the truth of mans nature requireth that the body of one and the ſelf ſame man, cannot be at one time in diverſ places, but muſt needs be in ſome one certain place, therefore the Body of Chriſt cannot be preſent at one time, in many and diverſ places: and becauſe, as holy Scripture doth teach, Chriſt was taken up into Heaven, and there ſhall continue unto the end of the world, a faithful man ought not either to believe, or openly confeſs the real and bodily preſence, as they term it, of Chriſts Fleſh and Blood in the Sacrament of the Lords Supper.

The Sacrament of the Lords Supper was not commanded by Chriſts Ordinance to be kept, carried about, lifted up, nor worſhipped.

Of the perfect Oblation of Christ made upon the Crosse.

The Offering of Christ made once for ever, is the perfect redemption, the pacifying of Gods displeasure, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone. Wherefore the Sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or sin, were forged fables, and dangerous deceits.

The state of single life is commanded to no man by the VVord of God.

Bishops, Priests and Deacons, are not commanded to vow the state of single life without marriage; neither by Gods Law are they compelled to abstain from Matrimony.

Excommunicated Persons are to be avoided.

That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and Excommunicate, ought to be taken, of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereto.

Traditions of the Church.

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like, for at all times they have been diverse, and may be changed according to the diversity of Countries and mens manners, so that nothing be ordained against Gods Word. Whosoever through his private judgment willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that other may fear to do the like) as one that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the Consciences of weak brethren.

Of

Of Homilies.

The Homilies of late given and set out by the Kings authority, be godly and wholsom, containing Doctrine to be received of all men, and therefore are to be read to the people diligently, distinctly, and plainly.

Of the Book of Prayers and Ceremonies of the Church of *England*.

The Book which of very late time was given to the Church containing the manner of the Kings Authority and the Mediation of Sacraments in the Church of England: likewise also the Book of ordering the Ministers of the Church, set forth by the aforesaid Authority, are godly, and in no point repugnant to the wholsom Doctrine of the Gospel, but agreeable thereunto, furthering and beautifying the same not a little; and therefore of all faithful members of the Church of England, and chiefly of the Ministers of the Word, they ought to be received and allowed with all readiness of mind and thanksgiving, and to be commended to the people of God.

Of Civil Magistrates.

The King of England is Supreme Head in Earth next under Christ, of the Church of England and Ireland.

The Bishop of Rome hath no jurisdiction in this Realm of England.

The Civil Magistrate is ordained and allowed of God, wherefore we must obey him, not only for fear of punishment, but also for Conscience sake.

The Civil Laws may punish Christian men with death for heinous and grievous offences.

It is lawful for Christians at the commandment of the Magistrate, to wear weapons, and serve in lawful wars.

Christian Mens Goods are not common.

The riches and goods of Christians are not common, as touching the right, title and possession of the same, as certain Anabptists do falsly boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor according to his ability.

Christian

Chriſtian men may take an Oath.

AS we confeſs that vain and raſh ſwearing is forbidden Chriſtian men by our Lord Jeſu Chriſt, and his Apoſtle James: ſo we judge that Chriſtian Religion doth not prohibit, but that a man may ſwear when the Magiſtrate requireth, in a cauſe of faith and charity, ſo it be done according to the Prophets teaching, in juſtice, judgment and truth.

The Reſurrection of the Dead is not as yet brought to paſs, as though it only belonged to the ſoul, which by the grace of Chriſt is called from the death of ſin, but it is to be looked for at the laſt day. For then (as Scripture doth moſt manifeſtly teſtifie) to all that be dead, their own bodies, fleſh and bone ſhall be reſtored, that the whole man may, according to his works, have either reward or puniſhment, as he hath lived virtuouſly or wickedly.

The Souls of them that depart this life, do neither die with the Bodies, nor ſleep idlely.

They which ſay that the Souls of ſuch as depart hence do ſleep, being without all ſenſe, feeling, or perceiving until the day of Judgment; or affirm that the Souls die with the Bodies, and at the laſt day ſhall be raiſed up with the ſame, do utterly diſſent from the right belief, declared to us in holy Scripture.

Hereticks called *Millenarii*.

They that go about to renew the Fable of the Hereticks called Millenarii, be repugnant to holy Scripture, and caſt themſelves headlong into a Jewiſh dotage.

All Men ſhall not be ſaved at the length.

They alſo are worthy of condemnation, who endeavour, at this time, to reſtore the dangerous opinion, that all men, be they never ſo ungodly, ſhall at length be ſaved, when they have ſuffered pains for their ſins a certain time appointed by Gods Juſtice.

The End of the Articles.

ART I.

ARTICULI

De quibus in

Synodo Londinensi,

Anno Dom. M. D. LII.

Ad tollendam Opinionum dissensionem & consensum veræ Religionis firmandum,

INTER

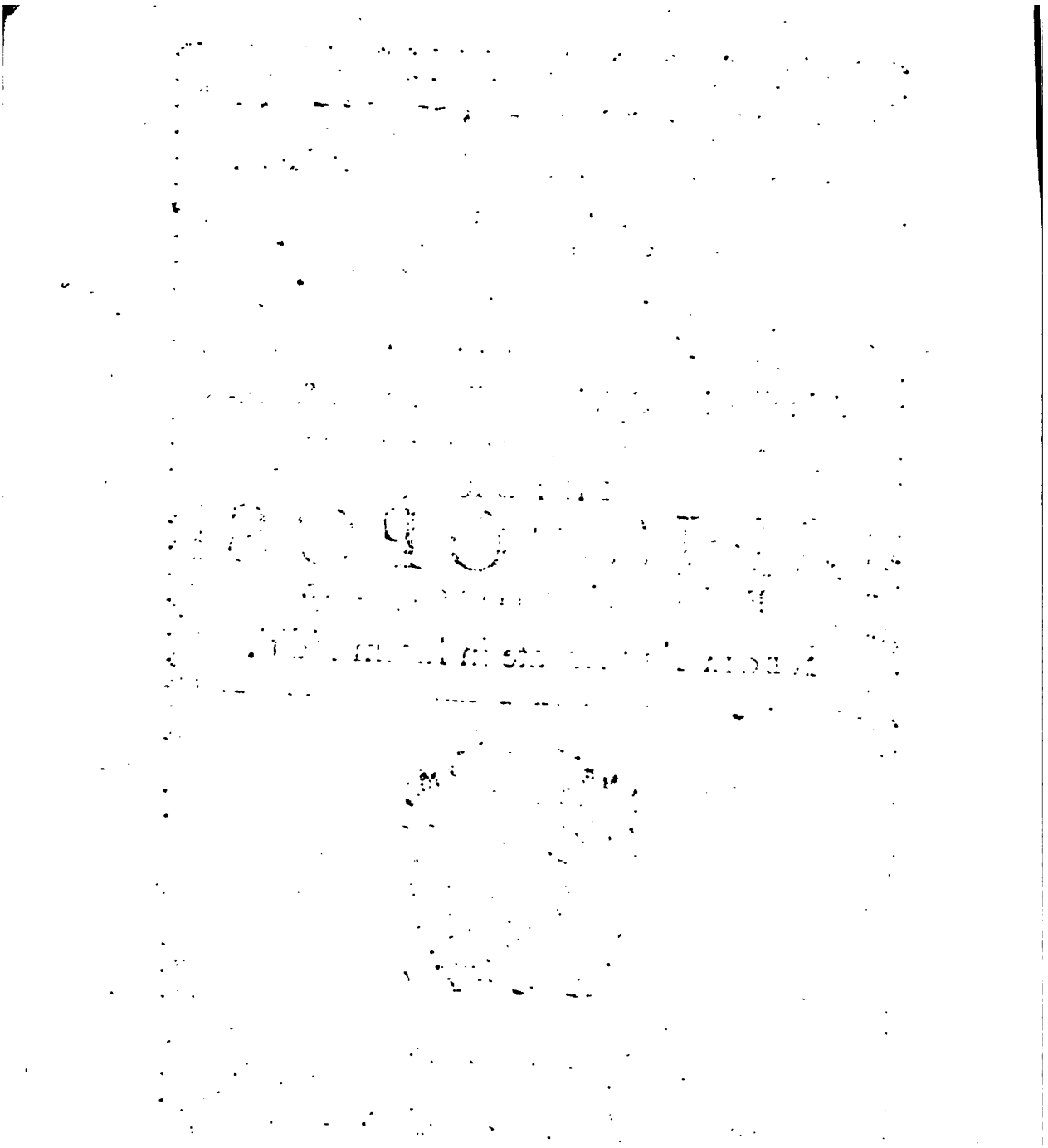
EPISCOPOS

Et alios Eruditos Viros convenerat.

Regia Authoritate in lucem Editi.

LONDINI:

Pro *Bl. Pavlet*, ad Insigne Sanctorum Bibliorum in Vico *Chancery-Lane* propè *Fleet-street*. 1684.



De fide in Sacroſanctam Trinitatem.

UNus eſt vivus & verus Deus, æternus, incorporeus, impartibilis, impaſſibilis, immenſæ potentiæ, ſapientiæ, ac bonitatis, creator & conſervator omnium, tum viſibilium tum inviſibilium. Et in unitate hujus divinæ naturæ tres ſunt perſonæ, ejuſdem eſſentiæ, potentiæ, ac æternitatis, Pater, Filius, & Spiritus Sanctus.

Verbum Dei, verum hominem eſſe factum.

FIlius qui eſt verbum patris, in utero beatæ Virginis, ex illius ſubſtantiâ naturam humanam aſſumpſit, ita ut duæ naturæ, divina & humana, integre atque perfecte in unitate perſonæ fuerint inſeperabiliter conjunctæ, ex quibus eſt unus *Chriſtus*, verus Deus & verus homo, qui vere paſſus eſt, crucifixus, mortuus & ſepultus, ut patrem nobis reconciliaret, eſſetque hoſtia non tantum pro culpa originis, verum etiam pro omnibus actualibus hominum peccatis.

De deſcenſu Chriſti ad Inferos.

QUemadmodum *Chriſtus* pro nobis mortuus eſt & ſepultus, ita eſt etiam credendus ad inferos deſcendiſſe. Nam corpus uſque ad reſurrectionem in ſepulchro jacuit, Spiritus ab illo emiſſus, cum ſpiritibus qui in carcere ſive in inferno detinebantur, fuit, illiſque prædicavit, quemadmodum teſtatur Petri locus.

Reſurrectio Chriſti.

CHriſtus vere à mortuis reſurrexit, ſuumque corpus cum carne, oſſibus, omnibuſque ad integritatem humanæ naturæ pertinentibus, recepit, cum quibus in cœlum aſcendit, ibique reſidet, quoad extremo die ad judicandos homines revertatur.

Divinæ Scripturæ doctrina ſufficit ad ſalutem.

SCriptura ſacra continet omnia quæ ſunt ad ſalutem neceſſaria, ita ut quicquid in ea nec legitur neque inde probari poteſt, licet interdum à fidelibus, ut pium & conducibile ad ordinem &

decorem admittatur, attamen à quoquam non exigendum eſt ut tanquam articulus fidei credatur, & ad ſalutis neceſſitatem requiri putetur.

Vetus Teſtamentum non eſt rejiciendum.

TEſtamentum Vetus, quaſi Novo contrarium ſit, non eſt repudiandum, ſed retinendum, quandoquidem tam in veteri quam in novo per *Chriſtum* qui unicus eſt Mediator Dei & hominum, Deus & homo, æterna vita humano generi eſt propoſita. Quare non ſunt audiendi, qui veteres tantum in promiſſiones temporarias ſperaſſe confingunt.

Symbola tria.

SYmbola tria, Nicenum, Athanaſii, & quod vulgo Apoſtolicum appellatur, omnino recipienda ſunt. Nam firmiſſimis divinarum Scripturarum teſtimoniis probari poſſunt.

Peccatum Originale.

PEccatum originis non eſt (ut fabulantur Pelagiani, & hodie Anabaptiſtæ repetunt) in imitatione Adami ſitum, ſed eſt vitium & depravatio naturæ cujuſlibet hominis ex Adamo naturaliter propagati: qua fit ut ab originali juſtitia quam longiſſime diſtet, ad malum ſua natura propendeat & caro ſemper adverſus ſpiritum concupiſcat: unde in unoquoque naſcentium, iram Dei atque damnationem meretur. Manet etiam in renatis hæc naturæ depravatio, qua fit ut affectus carnis, græcè φρόνημα σαρκὸς, quod alii ſapientiam, alii ſenſum, alii affectum, alii ſtudium vocant, legi Dei non ſubjicitur. Et quanquam renatis & credentibus nulla propter *Chriſtum* eſt condemnatio, peccati tamen in ſeſe rationem habere concupiſcentiam fatetur Apoſtolus.

De libero arbitrio.

ABſque gratia Dei, quæ per Chriſtum eſt, nos præveniente ut velimus, & cooperante dum volumus, ad pietatis opera facienda, quæ Deo grata ſint & accepta, nihil valemus.

De Gratia.

GRatia Chriſti, ſeu Spiritus ſanctus qui per eundem datur, cor lapideum aufert, & dat cor carneum: Atque licet ex nolentibus quæ recta ſunt volentes faciat, & ex volentibus prava, nolentes reddat, voluntati nihilominus violentiam nullam

lam infert. Et nemo hac de causa, cum peccaverit, seipsum excusare potest, quasi nolens aut coactus peccaverit, ut eam ob causam accusari non mereatur aut damnari.

De Hominis justificatione.

JUstificatio ex sola fide *Jesu Christi*, eo sensu quo in Homilia de justificatione explicatur, est certissima & saluberrima Christianorum doctrina.

Opera ante justificationem

OPera quæ fiunt ante gratiam Christi, & Spiritus ejus afflatum, cum ex fide Jesu Christi non prodeant, minime Deo grata sunt. Neque gratiam (ut multi vocant) de congruo, merentur: Imo cum non sint facta ut Deus illa fieri voluit & præcepit, peccati rationem habere non dubitamus.

Opera Supererogationis.

OPera quæ Supererogationis appellant, non possunt sine arrogantia & impietate prædicari; nam illis declarant homines non tantum se Deo reddere quæ tenentur, sed plus in ejus gratiam facere quam deberent: cum aperte Christus dicat, *Cum feceritis omnia quæcunque præcepta sunt vobis, dicite: Servi inutiles sumus.*

Nemo præter Christum est sine peccato.

CHristus in nostræ naturæ veritate, per omnia similis factus est nobis, excepto peccato, a quo prorsus erat immunis, tum in carne tum in spiritu. Venit ut agnus absque macula esset, qui mundi peccata per immolationem sui semel factam tolleret: & peccatum (ut inquit Joannes) in eo non erat. Sed nos reliqui etiam baptizati, & in Christo regenerati, in multis tamen offendimus omnes, & si dixerimus quod peccatum non habemus, nos ipsos seducimus, & veritas in nobis non est.

De peccato in Spiritum sanctum.

NOn omne peccatum mortale post Baptismum voluntarie perpetratum, est peccatum in spiritum sanctum & irremissibile: proinde lapsis a baptismo in peccata, locus pœnitentiæ non est negandus. Post acceptum spiritum sanctum possumus a gratia data recedere atque peccare, denuoque per gratiam Dei resurgere ac resipiscere. Ideoque illi damnandi sunt, qui se quamdiu

hic vivant, amplius non poſſe peccare affirmant, aut vere reſipiſcentibus pœnitentiæ locum denegant.

Blaſphemia in Spiritum Sanctum.

BLaſphemia in Spiritum Sanctum, eſt cum quis Verborum Dei manifeſtè perceptam veritatem, ex malitia & ob firmatione animi, convitiis inſectatur, & hoſtiliter inſequitur. Atque hujuſmodi, quia maledicto ſunt obnoxii, graviſſimo ſeſe aſtringunt ſceleri. Unde peccati hoc genus Irremiſſibile à Domino appellatur, & affirmatur.

De Prædeſtinatione & Electione.

PRædeſtinatio ad vitam eſt æternum Dei propoſitum, quo ante jacta mundi fundamenta ſuo conſilio, nobis quidem occulto, conſtanter decrevit eos quos elegit ex hominum genere, à maledicto & exitio liberare, atque ut vaſa in honorem efficta, per Chriſtum ad æternam ſalutem adducere: unde qui tam præclaro Dei beneficio ſunt donati, illi, ſpiritu ejus opportuno tempore operante, ſecundum propoſitum ejus vocantur, vocationi per gratiam parent, Juſtificantur gratis, adoptantur in filios, unigeniti Jeſu Chriſti imagini efficiuntur conformes, in bonis operibus ſancte ambulant, & demum ex Dei miſericordia pertingunt ad ſempiternam felicitatem.

Quemadmodum prædeſtinationis & electionis noſtræ in Chriſto pia conſideratio, dulcis, ſuavis, & ineffabilis conſolationis plena eſt vere piis, & his qui ſentiunt in ſe vim ſpiritus Chriſti, facta carnis, & membra quæ adhuc ſunt ſuper terram mortificantem, animumque ad cœleſtia & ſuperna rapientem, tum quia fidem noſtram de æterna ſalute conſequendi per Chriſtum, plurimum ſtabilit atque confirmat, tum quia amorem noſtrum in Deum vehementer accendit: Ita ſi hominibus curioſis, carnalibus, & ſpiritu Chriſti deſtitutis, ob oculos perpetuo verſari prædeſtinationis Dei ſententiam, pernicioſiſſimum eſt præcipitium, unde illos diabolus pertrudit vel in deſperationem, vel in æque pernicioſam impuriſſimæ vitæ ſecuritatem. Deinde licet prædeſtinationis decreta ſunt nobis ignota, promiſſiones tamen divinas ſic amplecti oportet, ut nobis in ſacris literis generaliter propoſitæ ſunt: & Dei voluntas in noſtris actionibus ea ſequenda eſt, quam in Verbo Dei habemus deſerte revelatam. *Tantum*

Tantum in nomine Chriſti ſperanda eſt æterna ſalus.

SUnt & illi anathematizandi qui dicere audent, unumquemque in lege aut ſecta quam profitetur eſſe ſervandum, modò juxta illam & lumen naturæ accuratæ vixerit: cum ſacræ literæ tantum Jeſu Chriſti nomen prædicent in quo ſalvos fieri homines oporteat.

Omnes obligantur ad Moralia legis præcepta ſervanda.

LEx à Deo data per Moſen, licet quoad ad Cæremonias & ritus Chriſtianos non aſtringat, neque civilia ejus præcepta in aliqua Repub. neceſſario recipi debeant, nihilominus ab obedientia mandatorum quæ Moralia vocantur, nullus quantumvis Chriſtianus eſt ſolutus: quare illi non ſunt audiendi, qui ſacras literas tantum infirmis datas eſſe perhibent, & ſpiritum perpetuò jactant, à quo ſibi quæ prædicant ſuggeri aſſerunt, quanquam cum Sacris literis apertiſſime pugnent.

De Eccleſia.

ECcleſia Chriſti viſibilis eſt cœtus fidelium, in quo verbum Dei purum prædicatur, & Sacramenta quoad ea quæ neceſſario exiguntur, juxta Chriſti inſtitutum recte adminiſtrantur.

Sicut erravit Eccleſia Hyeroſolymitana, Alexandrina, & Antiochena, ita & erravit Eccleſia Romana, non ſolum quoad agenda & cæremoniarum ritus, verum in his etiam quæ credenda ſunt.

De Eccleſiæ Authoritate

ECcleſiæ non licet quicquam inſtituere, quod verbo Dei Scripto adverſetur: neque unum Scripturæ locum ſic exponere poteſt, ut alteri contradicat: quare licet Eccleſia ſit divinorum librorum teſtis & conſervatrix, attamen ut adverſus eos nihil decernere, ita præter illos nihil credendum de neceſſitate ſalutis debet obtrudere.

De authoritate Conciliorum Generalium.

GEneralia Concilia ſine juſſu & voluntate Principum congregari non poſſunt: & ubi convenerint, quia ex hominibus conſtat qui non omnes ſpiritu & verbo Dei reguntur, & errare poſſunt & interdum errârunt, etiam in his quæ ad normam pietatis pertinent: ideo quæ ab illis conſtituuntur, ut ad ſalu-

tem

tem neceſſaria, neque robur habent neque authoritatem, niſi oſtendi poſſunt è ſacris literis eſſe deſumpta.

De Purgatorio.

SCholaſticorum doctrina de Purgatorio, de Indulgentiis, de Veneratione & adoratione tum Imaginum tum Reliquiarum, nec non de invocatione Sanctorum, res eſt futilis, inaniter conficta, & nullis Scripturarum teſtimoniis nititur, imo Verbo Dei pernicioſe contradicit.

Nemo in Eccleſia miniſtret niſi vocatus.

NOn licet cuiquam ſumere ſibi munus publice prædicandi, aut adminiſtrandi Sacramenta in Eccleſia, niſi prius fuerit ad hæc obeunda legitime vocatus & miſſus. Atque illos legitime vocatos & miſſos exiſtimare debemus, qui per homines, quibus poteſtas vocandi miniſtros atque mittendi in vineam Domini publice conceſſa eſt in Eccleſia, cooptati fuerint & aſciti in hoc opus.

Legendum eſt in Eccleſia lingua quæ ſit populo nota.

DEcentiſſimum eſt & Verbo Dei maxime congruit, ut nihil in Eccleſia publice legatur aut recitetur lingua populo ignota, idque Paulus fieri vetuit, niſi adeſſet qui interpretaretur.

De Sacramentis.

DOminus noſter Jeſus Chriſtus Sacramentis nullis pauciſſimis, obſervatu facillimis, ſignificatione præſtantiſſimis, ſocietatem novi populi colligavit, ſicuti eſt Baptiſmus & Cæna Domini.

Sacramenta non inſtituta ſunt à Chriſto, ut ſpectarentur aut circumferentur, ſed ut rite illis uteremur: & in his duntaxat qui digne percipiunt, ſalutarem habent effectum, idque non ex opere (ut quidam loquuntur) operato; quæ vox ut peregrina eſt & ſacris literis ignota, ſic parit ſenſum minime pium, ſed admodum ſuperſtitioſum: qui vero indigne percipiunt, damnationem (ut inquit Paulus) ſibi ipſis acquirunt.

Sacramenta per Verbum Dei inſtituta, non tantum ſunt notæ profeſſionis Chriſtianorum, ſed certa quædam potius teſtimonia & efficacia ſigna gratiæ atque bonæ in nos voluntatis Dei, per quæ inviſibiliter ipſe in nobis operatur, noſtramque fidem in ſe non ſolum excitat, verum etiam confirmat. *Miniſtrorum*

Miniſtrorum malitia, non tollit efficaciam inſtitutionum divinarum.

QUamvis in Eccleſia viſibili, bonis mali ſint ſemper admixti, atque interdum miniſterio verbi & Sacramentorum adminiſtrationi præſint, tamen cum non ſuo ſed Chriſti nomine agant, ejuſque mandato & authoritate miniſtrent, illorum miniſterio uti licet, cum in Verbo Dei audiendo, tum in Sacramentis percipiendis: neque per illorum malitiam effectus inſtitutorum Chriſti tollitur, aut gratia donorum Dei minuitur quoad eos, qui fide & rite ſibi oblata percipiunt, quæ propter inſtitutionem Chriſti & promiſſionem efficacia ſunt, licet per malos adminiſtrentur. Ad Eccleſiæ tamen diſciplinam pertinet, ut in eos inquiratur, accuſenturque ab iis, qui eorum flagitia noverint, atque tandem juſto convicti judicio deponantur.

De Baptiſmo.

BAptiſmus, non eſt tantum ſignum profeſſionis ac diſcriminis nota, qua Chriſtiani à non Chriſtianis diſcernuntur, ſed etiam eſt ſignum regenerationis, per quod tanquam per inſtrumentum recte Baptiſmum ſuſcipientes, Eccleſiæ inferuntur, promiſſiones de remiſſione peccatorum atque adoptione noſtra in filios Dei per Spiritum Sanctum viſibiliter obſignantur, fides confirmatur, & vi divinæ invocationis, gratia augetur. Mos Eccleſiæ baptizandi parvulos & laudandus & omnino in Eccleſia retinendus.

De Cœna Domini.

COena Domini non eſt tantum ſignum mutuæ benevolentiæ Chriſtianorum inter ſeſe, verum potius eſt Sacramentum noſtræ per mortem Chriſti redemptionis. Atque adeò rite, digne & cum fide ſumentibus, panis quem frangimus eſt communicatio corporis Chriſti: Similiter poculum benedictionis eſt communicatio ſanguinis Chriſti.

Panis & vini tranſubſtantiatio in Euchariſtia, & ſacris literis probari non poteſt, ſed apertis Scripturæ verbis adverſatur & multarum ſuperſtitionum dedit occaſionem.

Quum naturæ humanæ veritas requirat, ut unus ejuſdemque hominis corpus in multis locis ſimul eſſe non poſſet, ſed in uno aliquo & definito loco eſſe oporteat, idcirco Chriſti corpus, in

multis

multis & diverſis locis, eodem tempore, præſens eſſe non poteſt. Et quoniam, ut tradunt Sacræ literæ, Chriſtus in Cælum fuit ſublatus, & ibi uſque ad finem ſeculi eſt permanſurus, non debet quiſquam fidelium carnis ejus & ſanguinis Realem & Corporalem (ut loquuntur) præſentiam in Euchariſtia vel credere vel profiteri. Sacramentum Euchariſtiæ ex inſtitutione Chriſti non ſervabatur, circumferebatur, elevabatur, nec adorabatur.

De unica Chriſti oblatione in cruce perfecta.

OBlatio Chriſti ſemel facta, perfecta eſt redemptio, propitiatio & ſatisfactio pro omnibus peccatis totius mundi, tam originalibus quam actualibus: neque præter illam unicam eſt ullà alia pro peccatis expiatio. Unde Miſſarum ſacrificia, quibus vulgo dicebatur, Sacerdotem offerre Chriſtum in remiſſionem pœnæ aut culpæ pro vivis & defunctis, figmenta ſunt, & pernicioſæ impoſturæ.

Cælibatus ex verbo Dei præcipitet nemini.

EPiſcopis, Presbyteris & Diaconis non eſt mandatum ut cœlibatum voveant: neque jure divino coguntur matrimonio abſtinere.

Excommunicati vitandi ſunt.

QUi per publicam Eccleſiæ denunciationem rite ab unitate Eccleſiæ præciſus & excommunicatus, is ab univerſa fidelium multitudine, donec per pœnitentiam publice reconciliatus fuerit arbitrio Judicis competentis, habendus eſt tanquam Ethnicus & Publicanus.

Traditiones Eccleſiaſticæ.

TRaditiones atque cæremoniæ eaſdem non omnino neceſſarium eſt eſſe ubique, aut prorſus conſimiles, nam variæ & ſemper fuerunt & mutari poſſunt pro Regionum & morum diverſitate; modo nihil contra Dei verbum inſtituatur.

Traditiones & cæremonias Eccleſiaſticas, quæ cum Verbo Dei non pugnant & ſunt authoritate publica inſtitutæ atque probatæ, quiſquis privato conſilio volens & data opera publicæ violaverit, is, ut qui peccat in publicum ordinem Eccleſiæ; quique lædit authoritatem Magiſtratus, & qui infirmorum fratrum conſcientias vulnerat, publice, ut cæteri timeant, arguendus eſt.

Homiliæ.

Homiliæ.

HOmiliæ nuper Eccleſiæ Anglicanæ per Injunctiones Regias traditæ atque commendatæ, piæ ſunt atque ſalutares, doctrinamque, ab omnibus amplectandam continent: quare populo diligenter, expedite clareque recitandæ ſunt.

De Libro Precationum & cæremoniarum Eccleſiæ Anglicanæ.

LIber qui nuperrime authoritate Regis & Parliamenti Eccleſiæ Anglicanæ traditus eſt, continens modum & formam orandi, & Sacramenta adminiſtrandi in Eccleſiâ Anglicana: ſimiliter & libellos eadem authoritate editus de ordinatione miniſtrorum Eccleſiæ, quoad doctrinæ veritatem pii ſunt, & ſalutari doctrinæ Evangelii in nullo repugnant ſed congruunt, & eandem non parum promovent & illuſtrant, atque ideo ab omnibus Eccleſiæ Anglicanæ fidelibus membris, & maximè à miniſtris verbi cum omni promptitudine animorum & gratiarum actione, recipiendi, approbandi, & populo Dei commendandi ſunt.

De Civilibus Magiſtratibus.

REx Angliæ eſt ſupremum caput in terris, poſt Chriſtum, Eccleſiæ Anglicanæ & Hibernicæ.

Romanus Pontifiex nullam habet juriſdictionem in hoc Regno Angliæ. Magiſtratus civilis eſt à Deo ordinatus atque probatus, quamobrem illi, non ſolum propter iram ſed etiam propter conſcientiam, obediendum eſt.

Leges civiles poſſunt Chriſtianos propter capitalia & gravia crimina morte punire.

Chriſtianis licet ex mandato Magiſtratus arma portare & juſta bella adminiſtrare.

Chriſtianorum bona non ſunt Communia.

FAcultates & bona Chriſtianorum non ſunt communia, quoad jus & poſſeſſionem, ut quidam Anabaptiſtæ falsò jactant, debet tamen quiſque de his quæ poſſidet pro facultatum ratione, pauperibus eleemoſynas benigne diſtribuere.

Licet Chriſtianis jurare.

QUemadmodum juramentum vanum & temerarium à Domino noſtro Jeſu Chriſto & ab Apoſtolo ejus Jacobo, Chriſtianis hominibus interdictum eſſe fatemur, ita Chriſtianam re-

ligionem minime prohibere censemus, quin jubente Magistratu, in causâ fidei & charitatis jurare liceat, modo id fiat juxta Prophetæ doctrinam, in Justitia, in Judicio & Veritate.

Resurrectio mortuorum nondum est facta.

REsurrectio mortuorum non adhuc facta est, quasi tantum ad animum pertineat, qui per Christi gratiam à morte peccatorum excitetur, sed extremo die quoad omnes qui obierunt, expectanda est: tunc enim vita defunctis (ut Scripturæ manifestissime testantur) propria corpora, carnes & ossa restituentur, ut homo integer, prout vel recte vel perdite vixerit, juxta sua opera, sive præmia sive pœnas reportet.

Defunctorum animæ neque cum corporibus intereunt, neque otiose dormiunt.

QUi animas defunctorum prædicant usque ad diem judicii absque omni sensu dormire, aut illas asserunt una cum corporibus mori, & extrema die cum illis excitandas, ab orthodoxa fide, quæ nobis in sacris literis traditur, prorsus dissentiunt.

Millenarii.

QUi *Millenariorum* fabulam revocare conantur, sacris literis adversantur, & in Judaica deliramenta sese præcipitant.

Non omnes tandem servandi sunt.

HI quoque damnatione digni sunt, qui conantur hodie perniciosam opinionem instaurare, quòd omnes, quantumvis impii, servandi sunt tandem, cum definito tempore à justitia divina pœnas de admissis flagitiis luerunt.

IN JUN-

INJUNCTIONS

Given by the

Queens Majesty,

Concerning both

The CLERGY and LAITY

of this REALM,

Published *Anno Domini* MDLIX.

Being the first Year of the Reign of

Our Sovereign Lady Queen *Elizabeth*.

LONDON:

Printed for *Blanch Pawlet*, at the *Bible* in *Chancery-Lane* near *Fleetstreet*. MDCLXXXIV.

Injunctions given by the Queens Majeſty, as well to the Clergy as to the Laity of this Realm.

THE Queens moſt Royal Majeſty, by the advice of her moſt honourable Council, intending the advancement of the true Honour of Almighty God, the ſuppreſſion of Superſtition throughout all her Highneſs Realms and Dominions, and to plant true Religion to the extirpation of all Hypocriſie, Enormities and Abuſes, (as to her duty appertaineth) doth miniſter unto her loving Subjects theſe godly Injunctions, hereafter following. All which Injunctions, her Highneſs willeth and commandeth her loving Subjects obediently to receive, and truly to obſerve and keep, every man in their offices, degrees and ſtates, as they will avoid her Highneſs's diſpleaſure, and pains of the ſame, hereafter expreſſed.

1. THe first is, That all Deans, Archdeacons, Parsons, Vicars, and all other Ecclesiastical persons, shall faithfully keep and observe, and as far as in them may lie, shall cause to be observed and kept of other, all and singular Laws and Statutes made for the restoring of the Crown, the ancient Jurisdiction over the state Ecclesiastical, and abolishing of all forraign power, repugnant to the same. And furthermore, all Ecclesiastical persons having Cure of Souls, shall, to the uttermost of their wit, knowledge and learning, purely and sincerely, and without any colour or dissimulation, declare, manifest and open four times every year at the least, in their Sermons and other Collations, that all usurped and forraign power, having no establishment nor ground by the Law of God, is, for most just causes, taken away and abolished, and that therefore no manner of obedience and subjection within her Highness Realms and Dominions, is due unto any such forraign power. And that the Queens power within her Realms and Dominions, is the highest power under God, to whom all men, within the same Realms and Dominions, by Gods Law, owe most loyalty and obedience, afore and above all other powers and potentates in earth. Usurped and forreign Authority.

2. Besides this, to the intent that all superstition and hypocrysie crept into divers mens hearts, may vanish away, they shall not set forth or extol the dignity of any Images, Relicks or Miracles; but, declaring the abuse of the same, they shall teach, that all goodness, health and grace ought to be both asked and looked for only of God, as of the very author and giver of the same, and of none other. Images.

3. Item, That they the Parsons above rehearsed, shall preach in their Churches, and every other cure they have, one Sermon every month of the year at the least, wherein they shall purely and sincerely declare. A Sermon every month.

Works of faith.

clare the Word of God, and in the same exhort their hearers to the works of Faith, as Mercy and charity, specially prescribed and commanded in Scripture, and that the works devised by mans fantasies, besides Scripture, (as wandring of pilgrimages, setting up of candles, praying upon beads, or such like superstition) have not only no promise of reward in Scripture for doing of them, but contrariwise great threatnings and maledictions of God, for that they being things tending to Idolatry and Superstition, which of all other offences God Almighty doth most detest and abhor for that the same most diminish his honor and glory.

Worthes of mans device.

Quarter Sermon or Homily.

4. Item, That they the Parsons above rehearsed shall preach in their own persons once in every quarter of the year at least, one Sermon, being licensed especially thereunto, as is specified hereafter; or else shall read some Homily prescribed to be used by the Queens authority every Sunday at the least, unless some other Preacher sufficiently licensed, as hereafter, chance to come to the Parish for the same purpose of Preaching.

The Pater Noster.

Creed and ten Commandments.

5. Item, That every holy-day through the year, when they have no Sermon, they shall immediately after the Gospel openly and plainly recite to their Parishioners in the Pulpit the Pater Noster, the Creed, and Ten Commandments in English, to the intent the people may learn the same by heart, exhorting all parents and householders to teach their children and servants the same, as they are bound by the Law of God and conscience to do.

6. Also, That they shall provide within three months next after this Visitation at the charges of the Parish, one book of the whole Bible of the largest volume in English; and within one twelve months next after the said Visitation, the Paraphrases of Erasmus also in English upon the Gospel, and the same set up in some convenient place within the said Church, that they have cure of, whereas the Parishioners may most commodiously resort unto the same, and read the same, out of the time of common Service. The charges of the Paraphrases shall be by the Parson or Proprietary and Parishioners born by equal portions, and they shall discourage no man from the reading any part of the

the Bible either in the Latine or in English, but shall rather exhort every person to read the same with great humility and reverence, as the very lively word of God, and the especial food of mans soul, which all Christian persons are bound to embrace, believe and follow, if they look to be saved, whereby they may the better know their duties to God, to their Soveraign Lady the Queen, and their Neighbours, ever gently and charitably exhorting them, and in her Majesties name straightly charging and commanding them, that in the reading thereof, no man to reason or contend, but quietly to hear the Reader.

7. Also, The said Ecclesiastical persons shall in no wise at any unlawful time, nor for any other cause than for their honest necessities haunt or resort to any Taverns or Ale-houses. And after their meats, they shall not give themselves to drinking or riot, spending their time idely by day and by night, at dice, cards, or tables playing, or any other unlawful game, but at all times as they shall have leisure, they shall hear or read somewhat of the holy Scripture, or shall bestow themselves with some other honest study, or exercise, and that they always do the things which appertain to honest, and endeavour to profit the Commonwealth, having always in mind that they ought to excel all other in purity of life, and should be examples to the people to live well and christianly. Haunting of Ale-houses by Ecclesiastical persons.

8. Also, That they shall admit no man to preach within any their cures but such as shall appear unto them to be sufficiently licensed thereunto by the Queens Majesty, or the Archbishop of Canterbury, or York, in either their Provinces, or by the Bishop of the Diocese, or by the Queens Majesties Visitors. And such as shall be so licensed, they shall gladly receive to declare the Word of God at convenient times, without resistance or contradiction. And that no other be suffered to preach out of his own cure or parish, than such as shall be licensed, as is above expressed. Preachers not licensed.

9. And, If they do or shall know any man within their Parish or elsewhere, that is a letter of the Word of God to be read in English, or sincerely preached, or of the execution of these the Queens Majesties injunctions, or a fautor of any usurped and forraign power, main- Letters of the Word. Fautors of the usurped power.

by the Laws of this Realm justly rejected and taken away, they shall detect and present the same to the Queens Majesty, or to her Council, or to the Ordinary, or to the Justice of Peace next adioyning.

10. Also, That the Parson, Vicar or Curate, and Parishioners of every Parish within this Realm, shall in their Churches and Chappels, keep one Book of Register, wherein they shall write the day and year of every Wedding, Christning and Burial made within their Parish for their time, and so every man succeeding them likewise: and also therein shall write every persons name that shall be so Wedded, Christned and Buried. And for the safe keeping of the same Book, the Parish shall be bound to provide, of their common charges, one sure Coffer, with two Lokks and Keys, whereof the one to remain with the Parson, Vicar or Curate, and the other with the Wardens of every Parish-Church or Chappel, wherein the said book shall be laid up. Which book they shall every Sunday take forth and in the presence of the said Wardens, or one of them, write and record in the same all the Weddings, Christnings and burials, made the whole week before: and that done, to lay up the book in the said coffer as before, and for every time that the same shall be omitted, the party that shall be in the fault thereof, shall forfeit to the said Church 3s. 4d. to be employed the one half to the poor mens box of that Parish, the other half towards the repairing of the Church.

Distribution of the fortieth part.

11. Furthermore, because the goods of the Church are called the goods of the poor, and at these days nothing less seen than the poor to be sustained with the same. All Parsons, Vicars, Pensionaries, Prebendaries and other beneficed men within this Deanry, not being resident upon their benefices, which may dispend yearly twenty pounds or above, either within his Deanry, or elsewhere, shall distribute hereafter, among their poor Parishioners, or other inhabitants there, in the presence of the Church-wardens, or some other honest man of the Parish, the fortieth part of the fruits and revenues of the said benefice, lest they be worthily noted of ingratitude which reserving so many parts to themselves, cannot vouchsafe to impart the fortieth portion thereof among the poor people of that Parish,

Parish, that is so fruitful and profitable unto them.

12. And, to the intent that learned men may hereafter spring the more, for the execution of the premises, every Parson, Vicar, Clerk, or beneficed man within his Deanry, having yearly to dispend in Benefices and other promotions of the Church an hundred pounds, shall give 3*l.* 6*s.* 8. in exhibition to one Scholar in either of the Universities, and for as many C. li. more as he may dispend, to so many Scholars more shall give like exhibition in the University of Oxford or Cambridge, or some Grammar-School, which after they have profited in good learning, may be partners of their Patrons Cure and charge, as well in preaching, as otherwise in executing of their offices, or may, when time shall be, otherwise profit the Commonweal with their counsel and wisdom. Exhibition for Scholars.

13. Also, That all Proprietaries, Parsons, Vicars and Clerks, having Churches, Chappels, or Mansions within their Deanry, shall bestow yearly hereafter upon the same Mansions, or Chancels of their Churches being in decay, the fifth part of that their Benefices, till they be fully repaired, and shall always keep and maintain them in good estate. The fifth part for reparation.

14. Also, That the said Parsons, Vicars and Clerks, shall once every quarter of the year read these Injunctions, given unto them, openly and deliberately before all their Parishioners at one time, or at two several times in one day, to the intent that both they may be the better admonished of their duty, and their said Parishioners the more moved to follow the same for their part. Reading of the Injunctions.

15. Also, Forasmuch as by Laws established, every man is bound to pay his tythes, no man shall by colour of duty omitted by their Curates, detain their tythes and so requite one wrong with another, or be his own Judge, but shall truly pay the same, as hath been accustomed to their Parsons, Vicars and Curates, without any restraint or diminution, and such lack and default as they can justly find in their Parsons and Curates, to call for reformation thereof at their Ordinaries, and other Superiours, who, upon complaint and due proof thereof, shall reform the same accordingly. Payment of Tythes.

16. Alſo, That every Parſon, Vicar, Curate and ſtipendary Prieſt, being under the degree of a Maſter of Art, ſhall provide and have of his own within three months after this Viſitation, the New Teſtament both in Latine and in Engliſh, with Paraphraſes upon the ſame, conferring the one with the other. And the Biſhops and other Ordinaries by themſelves or their Officers, in their Synods and Viſitations, ſhall examine the ſaid Eccleſiaſtical perſons how they have profited in the ſtudy of holy Scripture.

The New Teſtament and Paraphraſes.

17. Alſo, That the vice of damnable deſpair may be clearly taken away, and that firm belief and ſtedfaſt hope may be ſurely conceived of all their Pariſhioners, being in any danger, they ſhall learn and have always in a readineſs ſuch comfortable places and Sentences of Scripture, as do ſet forth the mercy, benefits and goodneſs of Almighty God, towards all penitent and beliving perſons, that they may at all times when neceſſity ſhall require, promptly comfort their flock with the lively Word of God, which is the only ſtay of mans Conſcience.

Comfortable ſentences for the ſick.

18. Alſo, To avoid all contention and ſtrife which heretofore hath riſen among the Queens Majeſties Subjects in ſundry places of her Realms and Dominions, by reaſon of fond courteſie, and challenging of places in the Proceſſion; and alſo that they may the more quietly hear that which is ſaid or ſung to their edifying, they ſhall not from henceforth in any Pariſh Church, at any time uſe any Proceſſion about the Church or Church-yard, or at any place, but immediately before the time of Communion of the Sacrament, the Prieſts with other of the Quire, ſhall kneel in the midſt of the Church, and ſing or ſay plainly and diſtinctly the Letany which is ſet forth in Engliſh, with all the ſuffrages following, to the intent the people may hear and anſwer, and none other proceſſion or Letany to be had or uſed, but the ſaid Letany Engliſh, adding nothing thereto, but as it is now appointed. And in Cathedral or Collegiate Churches, the ſame ſhall be done in ſuch places, and in ſuch ſort, as our Commiſſioners in our Viſitation ſhall appoint. And in the time of the Letany, or the Common-prayer,

Proceſſion to be left.

The Letany.

of

of the Sermon, and when the Priest readeth the Scripture to the Parishioners, no manner of persons without a just and urgent cause, shall use any walking in the Church, nor shall depart out of the Church; and all ringing and knolling of Bells shall be utterly forborn at that time, except one Bell at convenient time to be rung or knolled before the Sermon. But yet for retaining of the Perambulation of the Circuits of Parishes, they shall once in the year at the time accustomed, with the Curate and substantial men of the Parish, walk about the Parishes as they were accustomed, and at their return to the Church, make their Common-prayers. Let of hearing of Divine Service.

19. Provided, That the Curate in their said common Perambulations, used heretofore in the days of Rogations, at certain convenient places, shall admonish the people to give thanks to God, in the beholding of Gods benefits, for the increase and abundance of his fruits upon the face of the Earth, with the saying of the CIII. Psalm, Benedic anima mea, &c. At which time also the same Minister shall inculcate these or such sentences, Cursed be he which translateth the bounds and dolles of his Neighbor. Or such other order of prayers as shall be hereafter appointed. Perambulation of Parishes.

20. Item, All the Queens faithful and loving Subjects, shall from henceforth celebrate and keep their holy-day according to Gods will and pleasure, that is, in hearing the Word of God read and taught, in private and publick prayers, in knowledging their offences unto God, and amendment of the same, in reconciling themselves charitably to their neighbors where displeasure hath been, in oftentimes receiving the communion of the very body and blood of Christ, in visiting of the poor and sick, using all soberness and godly conversation: yet notwithstanding, all Parsons, Vicars and Curates, shall teach and declare unto their Parishioners, that they may with a safe and quiet conscience after their Common-prayer in the time of Harvest, labor upon the holy and festival days, and save that thing, which God hath sent: and if for any scrupulosity or grudge of conscience, men should superstitiously abstain from working upon those days, that then they should grievously offend and displease God. Spending of the holy-dayes.

Open contenders to be reconciled openly.

21. Also, For as much as variance and contention is a thing that most displeaseth God, and is most contrary to the blessed Communion of the body and blood of our Saviour Christ, Curates shall in no wise admit to the receiving thereof any of their cure and flock, which be openly known to live in sin without repentance, or who hath maliciously and openly contended with his Neighbor, unless the same do first charitably and openly reconcile himself again, remitting all rancour and malice, whatsoever controversie hath been between them. And nevertheless, their just titles and rights they may charitably prosecute before such as have authority to hear the same.

Contemners of laudable Ceremonies.

22. Also, That they shall instruct and teach in their Cures, That no man ought obstinately and maliciously to break and violate the laudable Ceremonies of the Church, commanded by publick authority to be observed.

The abolishment of all things superstitious.

23. Also, That they shall take away, utterly extinct and destroy all Shrines, coverings of Shrines, all Cedles, Candlesticks, Trindals, and Rolls of Wax, Pictures, Paintings, and all other Monuments of feigned Miracles, Pilgrimages, Idolatry and Superstition, so that there remain no memory of the same in walls, glass-windows, or elsewhere within their Churches and Houses, preserving nevertheless, or repairing both the walls and glass-windows; and they shall exhort all their Parishioners to do the like, within their several Houses.

The Pulpit.

24. And that the Church-wardens at the common charge of the Parishioners, in every Church shall provide a comely and honest Pulpit, to be set in a convenient place within the same, and to be there seemly kept for the Preaching of Gods Word.

The chest of the poor.

25. Also, They shall provide and have within three months after this Visitation, a strong Chest with a hole in the upper part thereof, to be provided at the cost and charge of the Parish, having three Keys, whereof one shall remain with the Parson, Vicar, or Curate, and the other two in the custody of the Church-wardens, or any other two honest men, to be appointed by the Parish from year to year; which Chest you shall

set

be another in a meet convenient place, to the intent the Parishioners, should put into it their oblations and alms for their poor neighbors. And the Parson, Vicar and Curate, shall diligently from time to time, and especially when men make their Testaments, call upon, exhort and move their neighbors, to confer and give, as they may well spare, to the said Chest: declaring unto them, whereas heretofore they have been diligent to bestow much substance, otherwise than God commanded, upon Pardons, Pilgrimages, Trentals, Decking of Images, offering of Candles, giving to Fryers, and upon other like blind devotions, they ought at this time to be much more ready to help the poor and needy; knowing that to relieve the poor is a true worshipping of God, required earnestly upon pain of everlasting damnation; and that also whatsoever is given for their comfort, is given to Christ himself, and so is accepted of him, that he will mercifully reward the same with everlasting life. The which alms and devotions of the people, the keepers of the Keys shall at all times convenient take out of the Chest, and distribute the same in the presence of the whole Parish, or six of them, to be truly and faithfully delivered to their most needy neighbors. And if they be provided for, then to the reparation of high-ways next adjoyning, or to the poor people of such Parishes near, as shall be thought best to the said keepers of the keys. And also the moneys which riseth of Fraternities, Guilds, and other stocks of the Church, (except by the Queens Majesties Authority it be otherwise appointed) shall be put in the said Chest, and converted to the said use: and also the rents of Lands, the profit of Cattle, and mony given or bequeathed to Obits and Dirges, and to the finding of Torches, Lights, Tapers and Lamps, shall be converted to the said use, saving that it shall be lawful for them to bestow part of the said profits upon the reparation of the said Church, if great need require, and whereas the Parish is very poor, and not able otherwise to repair the same. The distribution of alms.

26. Also, To avoid the detestable sin of Simony, because buying and selling of Benefices is execrable before God, therefore all such persons, as buy any Benefices, Simony.

sions, as came to them by simony or deceit, shall be deprived of such Benefices, and be made unable at any time after to receive any other spiritual promotion; and such as do sell them, or by any colour do bestow them for their own gain and profit, shall use their right and title of Patronage, and presentment for that time, and the gift thereof for that vacation, shall appertain to the Queens Majesty.

Homilies to be read.

27. Also, Because through lack of Preachers in many places of the Queens Realms and Dominions, the people continue in ignorance and blindness, all Parsons, Vicars and Curates shall read in their Churches every Sunday one of the Homilies which are and shall be set forth for the same purpose by the Queens Authority, in such sort as they shall be appointed to do in the Preface of the same.

Contempt of Ministers.

28. Item, Whereas many undiscreet persons do at this day uncharitably contemn and abuse Priests and Ministers of the Church, because some of them (having small learning) have of long time fostered some fancies, rather than Gods truth, yet forasmuch as their office and function is appointed of God, the Queens Majesty willeth and chargeth all her loving Subjects, that from henceforth they shall use them charitably and reverently for their Office and Ministration sake, and especially such as labor in the setting forth of Gods holy Word.

29. Item, Although there be no prohibition by the Word of God, nor any example of the Primitive Church, but that the Priests and Ministers of the Church may lawfully, for the avoiding of fornication, have an honest and sober Wife, and that for the same purpose the same was by Act of Parliament in the time of our dear mother King Edward the sixth made lawful: whereupon a great number of the clergy of this Realm were then married, and so continue. Yet because there hath grown offence, and some slander to the Church by lack of discreet and sober behaviour in many Ministers of the Church, both in choosing of their wives & undiscreet living with them, the remedy whereof is necessary to be sought: It is thought therefore very necessary, that no manner of Priest or Deacon shall hereafter take

to

to his Wife, any manner of Woman without the advice and allowance first had upon good examination by the Bishop of the same Diocese, and two Justices of the Peace of the same Shire, dwelling next to the place where the same Woman hath made her most abode before her marriage, nor without the good will of the Parents of the said Woman, if she have any living, or two of the next of her Kinsfolks, or for lack of knowledge of such, of her Master or Mistris where she serveth. And before he shall be contracted in any place, he shall make a good and certain proof thereof to the Minister, or to the Congregation assembled for that purpose, which shall be upon some Holy-day when divers may be present. And if any shall do otherwise, that then they shall not be permitted to minister either the Word or the Sacraments of the Church, nor shall be capable of any Ecclesiastical Benefice: and for the manner of Marriages of any Bishops, the same shall be allowed and approved by the Metropolitan of the Province, and also by such Commissioners as the Queens Majesty thereunto shall appoint. And if any Master or Dean or any Head of any College shall purpose to marry, the same shall not be allowed but by such to whom the Visitation of the same doth properly belong, who shall in any wise provide that the same tend not to the hindrance of their house.

Of Apparel of Ministers.

Item, Her Majesty being desirous to have the Priesty & Clergy of this Realm to be had as well in outward reverence, as otherwise regarded for the worthiness their Ministries, and thinking it necessary to have them known to the people in all places and assemblies, both in the Church and without, and thereby to receive the honour and estimation due to the special Messengers and Ministers of Almighty God; willeth and commandeth, that all Archbishops and Bishops, and all other that be called or admitted to Preaching or Ministery of the Sacraments, or that be admitted into Orders Ecclesiastical, or into any Society of Learning in either of the Universities, or elsewhere shall use and wear such seemly habits, garments, and such square Caps as were most commonly and orderly,

derly received in the later year of the Reign of King Edward the sixth, not thereby meaning to attribute any holiness or special worthiness to the said garments, but as St. Paul saith, omnia decenter & secundum ordinem fiant, 1 Cor. 14. cap.

Heresies. 31. Item, That no man shall wilfully and obstinately defend or maintain any Heresies, Errors or false Doctrine, contrary to the Faith of Christ and his holy Spirit.

Charmers. 32. Item, That no persons shall use Charms, Sorceries, Enchantments, Witchcraft, Soothsaying or any such like devilish device, nor shall resort at any time to the same for counsel or help.

Absent from Common-prayer. 33. Item, That no person shall, neglecting their own Parish-Church, resort to any other Church in time of Common-prayer or Preaching, except it be by the occasion of some extraordinary Sermon in some Parish of the same Town.

Inholders and Alehouses. 34. Item, That no Inholders or Ale-house keepers shall use to sell meat or drink in the time of Common prayer, Preaching, reading of the Homilies or Scriptures.

Images in houses. 35. Item, That no persons keep in their houses any abused Images, Tables, Pictures, Paintings, and other Monuments of feigned Miracles, Pilgrimages, Idolatry and Superstition.

Disturbers of Sermon or Service. 36. Item, That no man shall willingly let or disturb the Preacher in the time of his Sermon, or let or discourage any Curate or Minister to sing or say the Divine Service now set forth; nor mock or jeast at the Ministers of such Service.

Rash talkers of Scripture. 37. Item, That no man shall talk or reason of the holy Scriptures rashly, or contentiously, nor maintain any false Doctrine or Error, but shall commune of the same when occasion is given, reverently, humbly, and in the fear of God, for his comfort and better understanding.

Attendant to the Service. 38. Item, That no man, woman or child, shall be otherwise busied in the time of the Service, than in quiet attendance to hear, mark and understand that is read, preached and ministred.

39. Item,

39. Item, That every Schoolmaster and Teacher shall teach the Grammar set forth by King Henry 8. of noble memory, and continued in the time of King Edward 6. and none other. The Grammar of King Henry 8.

40. Item, That no man shall take upon him to teach, but such as shall be allowed by the Ordinary, and found meet as well for his learning and dexterity in teaching, as for sober and honest conversation, and also set right understanding of Gods true Religion. Allowance of Schoolmasters.

41. Item, That all teachers of children shall stir and move them to love and do reverence to Gods true Religion, now truly set forth by publick Authority. Duty of Schoolmasters.

42. Item, That they shall accustom their Scholars reverently to learn such sentences of Scriptures as shall be most expedient to inforce them to all godliness. Sentences of Scripture for Scholars.

43. Item, Forasmuch as in these later days, many have been made Priests, being children, and otherwise utterly unlearned, so that they could read to say Mattins or Mass; the Ordinaries shall not admit any such to any Cure or spiritual Function. Unlearned Priests.

44. Item, Every Parson, Vicar and Curate, shall upon every holy day, and every second Sunday in the year, hear and instruct the youth of the Parish for half an hour at the least before Evening-prayer, in the ten Commandments, the Articles of the belief and the Lords Prayer, and diligently examine them, and teach the Catechism set forth in the book of publick prayer. The Catechism.

45. Item, That the Ordinary do exhibit unto our Visitors their books, or a true copy of the same, containing the causes why any person was imprisoned, punished, or put to death for Religion. The Book of the afflictions for Religion.

49. Item, That in every Parish three or four discreet men which tender Gods glory, and his true Religion, shall be appointed by the Ordinaries diligently to see that all the Parishioners duly resort to their Church upon all Sundays and holy-days, and there to continue the whole time of the godly service, and all such as shall be found slack and negligent in resorting to the Church, having no great or urgent cause of absence, they shall straightly call upon them, and after due admonition if they amend not, they shall denounce them to the Ordinary. Overseers for service on the holy days.

Inventories of Church goods.

47. Item, That the Church-wardens of every Parish shall deliver unto our Visitors the Inventories of Vestments, Copes, and other Ornaments, Plate, Books, and specially of Grayles, Couchers, Legends, Processionals, Manuals, Hymnals, Portuesses, and such like appertaining to the Church.

Service on *Wednesdays* and *Fridays*.

48. Item, That weekly upon Wednesdays and Fridays, not being holy-days, the Curate at the accustomed hours of Service shall resort to Church, and cause warning to be given to the people by knolling of a Bell, and say the Letany and prayers.

Continuance of singing in the *Church*.

49. Item, Because in divers Collegiate, and also some Parish-Churches heretofore, there have been Livings appointed for the maintenance of men and children to use singing in the Church, by means whereof the laudable service of Musick hath been had in estimation, and preserved in knowledge: the Queens Majesty neither meaning in any wise the decay of any thing that might conveniently tend to the use and continuance of the said science, neither to have the same in any part so abused in the Church, that thereby the Common-prayer should be the worse understood of the hearers, willeth and commandeth, that first no alterations be made of such assignments of Living, as heretofore hath been appointed to the use of singing or Musick in the Church, but that the same so remain. And that there be a modest and distinct song so used in all parts of the Common-prayers in the Church, that the same may be as plainly understood, as if it were read without singing, and yet nevertheless for the comforting of such that delight in Musick, it may be permitted, that in the beginning, or in the end of the Common-prayers, either at Morning or Evening, there may be sung an Hymn, or such like song to the praise of Almighty God in the best sort of melody and Musick that may be conveniently devised, having respect that the sense of the Hymn may be understood and perceived.

Against slanderous and infamous words.

50. Item, Because in all alterations, and specially in Rites and Ceremonies, there happen discord amongst the people, & thereupon slanderous words and railings whereby charity, the knot of all Christian society, is loosed: the Queens Majesty being most desirous of all other

other earthly things, that her people should live in charity both towards God and man, and therein abound in good works, willeth and straightly commandeth all manner of her Subjects, to forbear all vain and contentious disputations in matters of Religion, and not to use in despight or rebuke of any person, these convitious words, Papist or Papistical Heretick, Schismatick or Sacramentary, or any such like words of reproach. But if any manner of person shall deserve the accusation of any such, that first he be charitably admonished thereof, and if that shall not amend him, then to denounce the offender to the Ordinary, or to some higher Power, having Authority to correct the same.

51. Item, Because there is a great abuse in the Printers of Books, which for covetousness chiefly regard not what they Print, so they may have gain, whereby ariseth the great disorder by publication of unfruitful vain, & infamous books & papers, the Queens Majesty straightly chargeth & commandeth, that no manner of person shall print any manner of book or paper of what sort, nature, or in what Language soever it be, except the same be first licensed by her Majesty, by express words in writing, or by six of her Privy Council; or be perused and licensed by the Archbishops of Canterbury and York, the Bishop of London, the Chancellors of both Universities, the Bishop being Ordinary, and the Archdeacon also of the place where any such shall be Printed, or by two of them, whereof the Ordinary of the place to be always one. And that the names of such as shall allow the same, to be added in the end of every such work, for testimony of the allowance thereof. And because many Pamphlets, Plays and Ballads, be oftentimes Printed, wherein regard would be had, that nothing therein should be either heretical, seditious, or unseemly for Christian ears; her Majesty likewise commandeth that no manner of person shall enterprise to print any such, except the same be to him licensed by such her Majesties Commissioners, or three of them, as be appointed in the City of London, to hear and determine divers causes Ecclesiastical, tending to the execution of certain Statutes made the last Parliament for Uniformity of order in Religion. And if any shall sell or utter any manner of Books and Papers

pers, being not licensed as is aboveſaid, that the ſame party ſhall be punished by order of the ſaid Commiſſioners, as to the quality of the fault ſhall be thought meet. And touching all other Books of matters of Religion, or Policy, or Governance, that have been printed, either on this ſide the Seas, or on the other ſide, becauſe the diverſity of them is great, and that there needeth good conſideration to be had of the particularities thereof, her Majeſty referreth the prohibition or remiſſion thereof to the order which her ſaid Commiſſioners, within the City of London, ſhall take and notifie. According to the which her Majeſty ſtraightly chargeth and commandeth all manner of her Subjects, and eſpecially the Wardens and Company of Stationers to be obedient.

Provided that theſe Orders do not extend to any prophane Authors and Works in any Language that have been heretofore commonly received or allowed in any of the Univerſities and Schools, but the ſame may be printed & uſed as by good order they were accuſtomed.

Reverence of prayers.

52. Item, Although Almighty God is all times to be honoured with all manner of reverence that may be deviſed; yet of all other times, in time of Common-prayer, the ſame is moſt to be regarded. Therefore it is to be neceſſarily received, that in time of the Letany, and all other Collects and common ſupplications to Almighty God, all manner of people ſhall devoutly and humbly kneel upon their knees and give ear thereunto, and that whenſoever the Name of Jeſus ſhall be in any Leſſon, Sermon, or otherwiſe in the Church pronounced, that due reverence be made of all perſons young and old, with lowneſs of courteſie and uncovering of heads of the menkind, as thereunto doth neceſſarily belong, and heretofore hath been accuſtomed.

Honor to the Name of Jeſus.

Curates to read diſtinctly.

53. Item, That all Miniſters and Readers of publick Prayers, Chapters and Homilies, ſhall be charged to read leiſurely, plainly and diſtinctly, and alſo ſuch as are but mean Readers, ſhall peruſe over before, once or twice the Chapters and Homilies, to the intent they may read to the better underſtanding of the people, and the more encouragement to godlineſs.

An

An Admonition to ſimple men deceived by malicious.

THe Queens Majeſty being informed, that in certain places of the Realm, ſundry of her natiue Subjects being called to Eccleſiaſtical Miniſtery of the Church, be by ſiniſter perſwaſion and perverſe conſtruction, induced to take ſome ſcruple in the form of an Oath, which by an Act of the laſt Parliament is preſcribed to be required of divers perſons, for their recognition of their Allegeance to her Majeſty, which certainly never was ever meant, nor by any equity of words or good ſenſe can be thereof gathered: would that all her loving Subjects ſhould underſtand, that nothing was, is, or ſhall be meant or intended by the ſame Oath to have any other duty, allegiance, or bond required by the ſame Oath, than was acknowledged to be due to the moſt noble Kings of famous memory, King Henry the eighth her Majeſties Father, or King Edward the ſixth her Majeſties Brother.

And further her Majeſty forbiddeth all manner her Subjects, to give ear or credit to ſuch perverſe and malicious perſons, which moſt ſiniſterly and maliciouſly labor to notifie to her loving Subjects, how by words of the ſaid Oath it may be collected, that the Kings or Queens of this Realm, poſſeſſors of the Crown, may challenge authority and power of Miniſtery of divine ſervice in the Church, wherein her ſaid Subjects be much abuſed by ſuch evil diſpoſed perſons. For certainly her Majeſty neither doth, nor ever will challenge any authority, than that was challenged and uſed by the ſaid noble Kings of famous memory, King Henry the eighth, and King Edward the ſixth, which is, and was of ancient time due to the Imperial Crown of this Realm, that is, under God to have the Soveraignty and rule over all manner of perſons born within theſe her Realms, Dominions and Countries, of what eſtate, either Eccleſiaſtical or Temporal ſoever they be, ſo as no other forrain power ſhall or ought to have any ſuperiority over them. And if any perſon that hath conceived any other ſenſe of the form of the ſaid Oath, ſhall accept the ſame Oath with this interpretation, ſenſe or meaning, her Majeſty is well pleaſed to accept every ſuch in that behalf.

behalf, as her good and obedient Subjects, and shall acquit them of all manner of penalties contained in the said Act, against such as shall peremptorily or obstinately take the same Oath.

For Tables in the Church.

Whereas her Majesty understandeth that in many and sundry parts of the Realm, the Altars of the Churches be removed, and Tables placed for the administration of the holy Sacrament, according to the form of the Law therefore provided; and in some other places, the Altars be not yet removed, upon opinion conceived of some other order therein to be taken by her Majesties Visitors. In the order whereof, saving for an uniformity there seemeth no matter of great moment, so that the Sacrament be duly and reverently ministred. Yet for observation of one uniformity through the whole Realm, and for the better imitation of the Law in that behalf, it is ordered, that no Altar be taken down, but by oversight of the Curate of the Church, and the Churchwardens, or one of them at the least, wherein no riotous or disordered manner be used. And that the holy Table in every Church be decently made, and set in the place where the Altar stood, and there commonly covered as thereto belongeth, and as shall be appointed by the Visitors, and to stand, saving when the Communion of the Sacrament is to be distributed; at which time the same shall be so placed in good sort within the Chancel, as whereby the Minister may be more conveniently heard of the Communicants in his prayer and ministration, and the Communicants also more conveniently, and in more number Communicate with the said Minister. And after the Communion done, from time to time the same holy Table to be placed where it stood before.

The Sacramental Bread.

Item, Where also it was in the time of King Edward the sixth used to have the Sacramental bread of common fine bread, it is ordered for the more reverence to be given to these holy mysteries, being the Sacraments of the body and blood of our Saviour Jesus Christ

Chriſt, that the ſaid Sacramental bread be made and formed plain, without any figure thereupon, of the ſame fineſs and faſhion round, though ſomewhat bigger in compaſs and thickneſs, as the uſual bread and water, heretofore named ſinging Cakes, which ſerved for the uſe of the private Maſs.

The form of bidding the Prayers to be uſed generally in this uniform ſort.

YE ſhall pray for Chriſts holy Catholick Church, that is, for the whole Congregation of Chriſtian people, diſperſed throughout the whole world, and eſpecially for the Church of England and Ireland. And herein I require you moſt ſpecially to pray for the Queens moſt Excellent Majeſty, our Soveraign Lady Elizabeth Queen of England, France, and Ireland, Defender of the Faith, and ſupreme Governor of this Realm, as well in cauſes Eccleſiaſtical as Temporal. You ſhall alſo pray for the Miniſters of Gods holy Word and Sacraments, as well Archbiſhops and Biſhops, as other Paſtors and Curates. You ſhall alſo pray for the Queens moſt honourable Council, and for all the Nobility of this Realm, that all and every of theſe in their calling, may ſerve truly and painfully to the glory of God, and edifying of his people, remembring the account that they muſt make. Alſo ye ſhall pray for the whole Commons of this Realm, that they may live in true faith and fear of God, in humble obedience and brotherly charity one to another. Finally, let us praiſe God for all thoſe that are departed out of this life in the Faith of Chriſt, and pray unto God that we may have grace for to direct our lives after their good example, that after this life, we with them may be made partakers of the glorious Reſurrection in the life everlaſting.

And

And this done, ſhew the holy-days and faſting days.

ALL and ſingular which Injunctions, the Queens Majeſty miniſtreth unto her Clergy, and to all other her loving ſubjects, ſtraightly charging and commanding them to obſerve and keep the ſame upon pain of depriuation, ſequeſtration of fruits and Benefices, ſuſpenſion, excommunication, and ſuch other correction, as to Ordinaries, or other having Eccleſiaſtical Jurisdiction, whom her Majeſty hath appointed or ſhall appoint for the due execution of the ſame, ſhall be ſeen convenient, charging and commanding them to ſee theſe Injunctions obſerved and kept of all perſons being under their jurisdiction, as they will anſwer to her Majeſty for the contrary. And her Highnels pleaſure is, that every Juſtice of Peace being required, ſhall aſſiſt the Ordinaries, and every of them, for the due execution of the ſaid Injunctions.

ARTICLES

ARTICLES

Agreed upon by the

Archbiſhops and Biſhops

OF BOTH

PROVINCES

And the whole CLERGY,

In the

CONVOCATION

Holden at

LONDON,

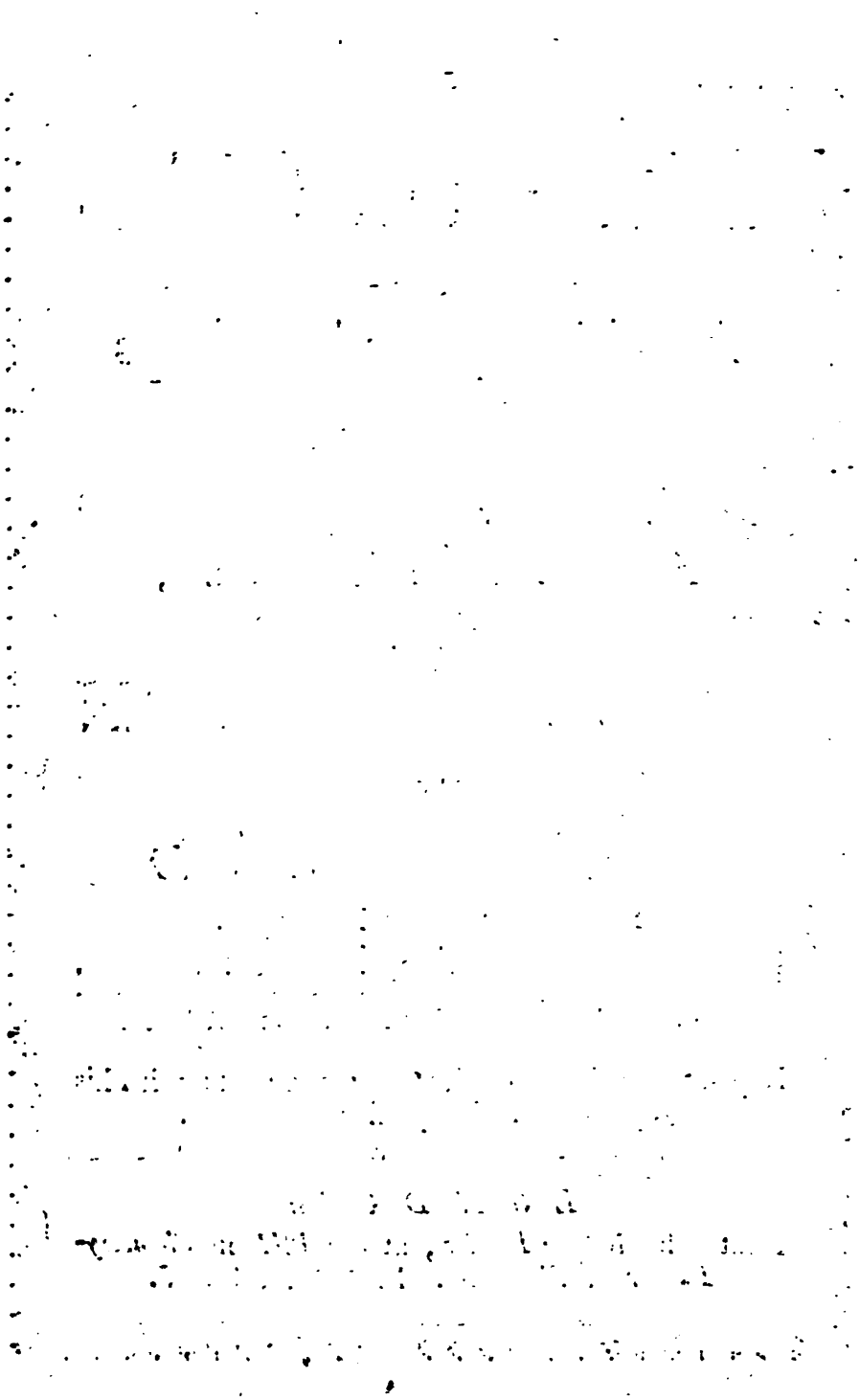
In the Year of our Lord 1562.

For the avoiding the diverſities of Opinions, and for the eſtabliſhing of Conſent touching True Religion.

Reprinted by his Majeſties Commandment; with the Royal Declaration prefixed thereunto.

LONDON:

Printed for *Blanch Pawlet*, at the *Bible* in *Chancery Lane* near *Fleetſtreet*. MDCLXXXIV.



His Majeſties Declaration.

BEing by Gods Ordinance, according to our juſt Title, *Defender of the Faith*, and Supreme Governor of the Church within theſe our Dominions, We hold it moſt agreeable to this our Kingly Office, and our own Religious Zeal, to conſerve and maintain the Church committed to our Charge in Unity of True Religion, and in the Bond of Peace; and not to ſuffer unneceſſary Diſputations, Altercations, or Queſtions to be raiſed, which may nouriſh Faction both in the Church and Commonweal. We have therefore upon Mature Deliberation, and with the Advice of ſo many of our Biſhops as might conveniently be called together, thought fit to make this Declaration following: That the Articles of the Church of *England*, (which have been allowed and authoriſed heretofore, and which our Clergy generally have ſubſcribed unto) do contain the true Doctrine of the Church of *England* agreeable to Gods Word: which we do therefore ratifie and confirm, requiring all our loving Subjects to continue in the uniform Profeſſion thereof; and prohibiting the leaſt difference from the ſaid Articles; which to that end we command to be new Printed, and this our Declaration to be Publiſhed therewith.

That We are Supreme Governor of the Church of *England*: and that if any difference ariſe about the external Policy, concerning the *Injunctions*, *Canons*, or other *Conſtitutions* whatſoever thereto belonging, the Clergy in their Convocation is to order and ſettle them, having firſt obtained leave under our Broad Seal ſo to do; and We approving their ſaid Ordinances and Conſtitutions, providing that none be made contrary to the Laws and Cuſtoms of the Land.

That out of our Princely care, that the Church-men may do the work which is proper unto them, the Biſhops and Clergy from time to time in Convocation, upon their humble deſire ſhall have Licenſe under our Broad Seal to deliberate of, and to do all ſuch things, as being made plain by them, and aſſented unto by Us,

ſhall concern the ſetled continuance of the Doctrine and Diſcipline of the Church of *England* now eſtabliſhed; from which we will not endure any varying, or departing in the leaſt degree.

That for the preſent, though ſome differences have been ill raiſed, yet we take comfort in this, that all Clergy-men within our Realm, have always moſt willingly ſubſcribed to the Articles eſtabliſhed; which is an argument to us, that they all agree in the true uſual literal meaning of the ſaid Articles, and that even in thoſe curious points in which the preſent differences lie, men of all ſorts take the Articles of the Church of *England* to be for them, which is an argument again that none of them intend any deſertion of the Articles eſtabliſhed.

That therefore in theſe both curious and unhappy differences, which have for ſo many hundred years, in different times and places, exerciſed the Church of Chriſt; We will that all further curious ſearch ſhall be laid aſide, and theſe Diſputes ſhut up in Gods Promiſes, as they be generally ſet forth to us in the Holy Scriptures, and the general meaning of the Articles of the Church of *England* according to them. And that no Man hereafter ſhall either Print or Preach to draw the Article aſide any way, but ſhall ſubmit to it in the plain and full meaning thereof: And ſhall not put his own ſenſe or Comment to be the meaning of the Article, but ſhall take it in the Literal and Grammatical ſenſe.

That if any publick Reader in either our Univerſities, or any Head or Maſter of a Colledge, or any other perſon reſpectively in either of them, ſhall affix any new ſenſe to any Article, or ſhall publickly read, determine, or hold any publick Diſputation, or ſhall ſuffer any ſuch to be held either way, in either the Univerſities or Colledges reſpectively; or if any Divine in the Univerſities ſhall Preach or Print any thing either way, other than is already eſtabliſhed in Convocation with our Royal Aſſent: he, or they the Offenders, ſhall be liable to our diſpleaſure, and the Churches cenſure in Our Commiſſion Eccleſiaſtical, as well as any other; and We will ſee there ſhall be due execution upon them.

Articles of Religion.

Of Faith in the Holy Trinity.

There is but one living and true GOD, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness, the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power and eternity, the Father, the Son, and the Holy Ghost.

2. Of the Word, or Son of God, which was made very Man.

The Son, which is the Word of the Father, [" begotten from everlasting of the Father, " the very and eternal God of one substance with " the Father,] took Mans Nature in the Womb of the blessed Virgin, of her substance; so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joyned together in one Person, never to be divided, whereof is one Christ, very God and very Man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice not only for original guilt, but also for actual sins of Men.

Hæc notata non habentur in Edw. 6.

3. Of the going down of Christ into Hell.

As Christ died for us and was buried, so also is it to be believed, that he went down into Hell.

Nam Corpus usque ad resurrectionem in Sepulchro jacuit, spiritus ab illo [illegible] cum spiritibus qui in [illegible] detinebantur fuit, illisque prædicavit, quemadmodum testatur Petri locus. Sic Artic. Edw. 6.

4. Of

4. Of the Reſurrection of Chriſt.

Chriſt did truly riſe again from death, and took again his body, with fleſh, bones, and all things appertaining to the perfection of mans nature, wherewith he aſcended into Heaven, and there ſitteth, until he return to judge men at the laſt day.

5. Of the Holy Ghoſt.

Non habentur in R. Edw. 6. Artic.

"The Holy Ghoſt, proceeding from the Father "and the Son, is of one ſubſtance, majeſty and "glory, with the Father and the Son, very and eternal God.

6. Of the ſufficiency of the holy Scriptures for Salvation.

Holy Scripture containeth all things neceſſary to ſalvation: ſo that whatſoever is not read therein, nor may be proved thereby, * is not to be required of any man that it ſhould be believed as an Article of Faith, or be thought requiſite or neceſſary to ſalvation. In the name of the holy Scripture, we do underſtand thoſe Canonical Books of the Old and New Teſtament, of whoſe authority was never any doubt in the Church.

* Licet interdum a fidelibus ut pium & conducibile ad ordinem & decorum admittatur.

Of the Names and Numbers of the Canonical Books.

Non habentur in R. Edw. 6. *Artic.*

Geneſis.
Exodus.
Leviticus.
Numeri.
Deuteronomium.
Joſue.
Judges.
Ruth.
The 1. Book of Samuel.
The 2. Book of Samuel.
The 1. Book of Kings.
The 2. Book of Kings.
The 1. Book of Chronicles.
The 2. Book of Chronicles.
The 1. Book of Eſdras.
The 2. Book of Eſdras.
The Book of Heſter.
The Book of Job.
The Pſalms.
The Proverbs.
Eccleſiaſtes, or Preacher.
Cantica, or Songs of Salom.
4. Prophets the greater.
12. Prophets the leſs.

And

And the other Books (as Hierom ſaith) the Church doth read for example of life and inſtruction of manners, but yet doth not apply them to eſtabliſh any Doctrine: ſuch are theſe following.

The 3. Book of Eſdras.
The 4. Book of Eſdras.
The Book of Tobias.
The Book of Judeth.
The reſt of the Book of Heſter.
The Book of VViſdom.
Jeſus the Son of Sirach.
Baruch the Prophet.
The Song of the three Children.
The Story of Suſanna.
Of Bell and the Dragon.
The Prayer of Manaſſes.
The 1. Book of Maccabees.
The 2. Book of Maccabees.

All the Books of the New Teſtament, as they are commonly received, we do receive and account them Canonical.

7. Of the old Teſtament.

Teſtamentum vetus quaſi novo contrarium ſit, non eſt repudiandum, ſed retinendum.

The Old Teſtament is not contrary to the New, for both in the Old and New Teſtaments everlaſting life is offered to mankind by Chriſt, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign that the old Fathers did look only for tranſitory promiſes. "Although the Law "given from God by Moſes, as touching Ceremonies and Rites, "do not bind Chriſtian men, nor the civil precepts thereof ought "of neceſſity to be received in any Commonwealth; yet not-"withſtanding no Chriſtian man whatſoever is free from the "obedience of the Commandments, which are "called Moral.

Vid. hanc Art. 12. notata ex K. Edw.

8. Of the three Creeds.

The three Creeds, Nicene Creed, Athanaſius's Creed, and that which is commonly called the Apoſtles Creed, ought thoroughly to be received and believed: for they may be proved by moſt certain warrant of holy Scripture.

9. Of

9. Of Original or Birth-sin.

Vid. hodie Anabaptistæ repetunt.

ORiginal sin standeth not in the following of Adam, (as the Pelagians do vainly talk) but it is the fault and corruption of the nature of every man, that naturally is ingendred of the off-spring of Adam, whereby man is far gone from original righteousness, and is, of his own nature, inclined to evil; so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth Gods wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated, whereby the lust of the flesh, called in Greek φρόνημα σαρκὸς, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath, of it self, the nature of sin.

De Gratia.

GRatia Christi seu S. Spiritus qui per eundem datur, cor lapideum aufert & dat cor carneum: Atque licet ea nolentibus quæ recta sunt, volentes facien; & ea voluntibus prava, nolentes reddat, voluntati nihilominus violentiam nullam infert, sicque homo hâc de causâ omnia peccaverit, seipsum excusare potest, quasi nolens aut coactus peccaverit, ut eam ob causam actutare non mereatur aut damnari. Artic. Edwardi 6. decimus.

10. Of Free-will.

THe condition of Man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God: wherefore we have no power to do good works pleasant and acceptable to God, without the Grace of God by Christ preventing us, that we may have a good will and working with us, when we have that good will.

11. Of

11. Of the Justification of Man.

"We are accounted righteous before God, "only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own "works or deservings. Wherefore that we are justified by faith only, is a most wholsom Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

Hic non habentur in Reg. Edw. 6. Artic. Justificatio ex sola Fide Jesu Christi, eo sensu quo in Homilia de Justificatione explicatur est certissima & salubrima Christianorum doctrina. Sic in Reg. Edward. 6. Artic. 11.

12. Of good Works.

"Albeit that good works, which are the fruits "of faith, and follow after Justification, "cannot put away our sins, and endure the severity of Gods judgment; yet are they pleasing and acceptable "to God in Christ, and do spring out necessarily of a true and "lively faith, insomuch that by them a lively faith may be as "evidently known, as a tree discerned by the fruit.

Hic Artic. non habetur in Reg. Edw. 6. Artic.

13. Of Works before Justification.

Works done before the Grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesu Christ, neither do they make men meet to receive Grace, or (as the School-Authors say) deserve Grace of Congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

14. Of Works of Supererogation.

Voluntary works besides, over and above, Gods Commandments, which they call works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake than

of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable Servants.

15. Of Christ alone without Sin.

Christ in the truth of our Nature was made like unto us in all things (sin only excepted) from which he was clearly void, both in his Flesh and in his Spirit. He came to be a Lamb without spot, who by sacrifice of himself once made, should take away the sins of the World: and sin, (as St. John saith) was not in him. But all we the rest, (although baptized and born again in Christ) yet offend in many things, and if we say we have no sin, we deceive our selves, and the truth is not in us.

Blasphemia in Spiritum Sanctum.

EST cum quis Verborum Dei manifestè perceptam veritatem, ex malitia & obfirmatione animi, convitiis infectatur, & hostiliter insequitur: Atque hujusmodi, quia maledicto sunt obnoxii, gravissimo sese astringunt scelere, unde peccati hoc genus irremissibile à Domino appellatur & affirmatur, *Artic.* 16. *Edw.* 6.

16. Of Sin after Baptism.

NOt every deadly sin willingly committed after Baptism, is sin against the Holy Ghost, and unpardonable: wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin; and by the grace of God, we may arise again, and amend our lives. And therefore they are to be condemned, which say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

17. Of Predestination and Election.

PRedestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out

out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour: wherefore they which be endued with so excellent a benefit of God, be called according to Gods purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the Image of his only begotten Son Jesus Christ: they walk religiously in good works, and at length, by Gods mercy, they attain to everlasting felicity.

As the godly consideration of Predestination and our Election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth frequently kindle their love towards God: so for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of Gods Predestination, is a most dangerous downfal, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive Gods promises in such wise as they be generally set forth to us in holy Scripture: and in our doings that will of God is to be followed, which we have expressly declared unto us in the Word of God.

Omnes obligantur ad moralia legis præcepta servanda.

LEx à Deo data per Mosen, licet quoad cerimonias & ritus Christianos non astringat, neque civilia eis præcepta in aliqua Repub. necessario recipi debeant, nihilominus ab obedientia mandatorum quæ moralia vocantur, nullus quantumvis Christianus est solutus: quare illi non sunt audiendi qui sacras literas tantum infirmis datas esse perhibent; & spiritum perperuo jactant à quo sibi quæ prædicant, suggeri asserunt: quamquam cum S. Scripturis apertissime pugnent, *Art. Edw.* 6. 19.

18. Of obtaining eternal Salvation only by the Name of Christ.

They also are to be had accursed that presume to say that every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ whereby men must be saved.

19. Of the Church.

The visible Church of Christ, is a Congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministred according to Christs Ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria and Antioch, have erred: so also the Church of Rome hath erred, not only in their living, and manner of Ceremonies, but also in matters of faith.

20. Of the Authority of the Church.

The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to Gods Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a witness and a keeper of holy Writ, yet as it ought not to decree any thing against the same, so besides the same it ought not to enforce any thing to be believed for necessity of salvation.

21. Of the Authority of General Councils.

General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered, (forasmuch as they be an Assembly of men, whereof all be not governed with the Spirit and Word of God) they may err, and sometime have erred, even in things pertaining

unto

unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

22. Of Purgatory.

The Romish Doctrine concerning Purgatory, Pardons, worshipping and adoration, as well of Images as of Relicks, and also Invocation of Saints, is a fond thing, vainly feigned, and grounded upon no warrant of Scripture, but rather repugnant to the Word of God.

23. Of Ministring in the Congregation.

It is not lawful for any man to take upon him the office of publick preaching, or ministring the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men, who have publick Authority given unto them in the Congregation, to call and send Ministers into the Lords Vineyard.

24. Of speaking in the Congregation in such a Tongue as the People understandeth.

It is a thing plainly repugnant to the Word of God, [and the custom of the Primitive Church] to have publick Prayer in the Church, or to minister the Sacraments in a Tongue not understood of the People.

Hæc clausula non habetur in Edw. 6. Artic. 9.

25. Of the Sacraments.

Sacraments ordained of Christ, be not only badges or tokens of Christian mens profession: but rather they be certain sure witnesses, and effectual signs of grace and Gods will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

Dominus noster Jesus Christus, Sacramentis numero paucissimis, observatu facillimis, significatione præstantissimis, societatem novi populi colligavit, sicut est Baptismus & Cœna Domini.

"There

"There are two Sacraments ordained of Christ our Lord, "in the Gospel, that is to say, Baptism, and the Supper of "the Lord.

"Those five commonly called Sacraments, that is to say, "Confirmation, Penance, Orders, Matrimony, and Extream "Unction, are not to be counted for Sacraments of the Gospel, "being such as have grown, partly of the corrupt following of "the Apostles, partly are states of life allowed in the Scrip-

Hæc notata non habentur in Edv. 6. Artic.

"tures, but yet have not like nature of Sacra-"ments with Baptism and the Lords Supper, for "that they have not any visible sign or ceremony "ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duely use them. And in such only as worthily receive the same, they have a wholsom effect or operation; but they that receive them unworthily, purchase to themselves damnation, as St. Paul saith.

* Signa non ex opere (ut quidam loquuntur) operato: quæ vox ut peregrina est, Sacris literis ignota, sic parti sensum minimè pium sed admodum superstitiosum, Artic. Edvard. 6.

26. Of the unworthiness of the Ministers, which hinder not the effect of the Sacraments.

Although in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the Word and Sacraments: yet forasmuch as they do not the same in their own name, but in Christs, and do minister by his Commission and Authority, we may use their Ministry, both in hearing the Word of God, and in the receiving the Sacraments. Neither is the effect of Christs Ordinance taken away by their wickedness, nor the grace of Gods gifts diminished from such, as by faith and rightly do receive the Sacraments ministred unto them, which be effectual, because of Christs institution and promise, although they be ministred by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty by just judgment, be deposed. 27. Of

27. Of Baptiſm.

Baptiſm is not only a ſign of profeſſion, and mark of difference, whereby Chriſtian men are diſcerned from others that be not Chriſtned: but it is alſo a ſign of Regeneration or new birth, whereby, as by an inſtrument, they that receive Baptiſm rightly are graffed into the Church: the promiſes of the forgiveneſs of ſin, of our adoption to be ſons of God by the holy Ghoſt, are viſibly ſigned and ſealed, faith is confirmed, and grace increaſed by vertue of prayer unto God. The Baptiſm of young Children is in any wiſe to be retained in the Church, as moſt agreeable with the inſtitution of Chriſt.

28. Of the Lords Supper.

The Supper of the Lord is not only a ſign of the love that Chriſtians ought to bear among themſelves one to another: but rather it is a Sacrament of our redemption by Chriſts death. Inſomuch that to ſuch as rightly, worthily, and with faith, receive the ſame, the Bread which we break is a partaking of the Body of Chriſt; and likewiſe the Cup of bleſſing is a partaking of the Blood of Chriſt.

Tranſubſtantiation (or the change of the ſubſtance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ: but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occaſion to many ſuperſtitions.

Quum natura hominis veritas requirat, ut ejus corpus ſit definito loco, & definitis locis terminatum: Chriſtus autem in multis locis eodem tempore eſſe non poteſt, ſatis conſtat eum non aliter quam aſſumpta humana natura & definito loco eſſe oportere, idcirco Chriſti corpus in multis & diverſis locis eodem tempore præſens eſſe non poteſt. Et quoniam, ut tradunt ſacræ literæ, Chriſtus in cœlum fuit ſublatus, & ibi uſque ad finem ſeculi eſt permanſurus, non debet quiſquam fidelium carnis ejus & ſanguinis Dominici ſe eſſe poſſim (ut loquuntur) præſentiam in Euchariſtia vel credere vel profiteri, K. Edw. 6. Artic.

The Body of Chriſt is given, taken, and eaten, in the Supper only after an heavenly and ſpiritual manner. And the mean whereby the Body of Chriſt is received and eaten in the Supper, is Faith.

Hæc nota non habetur in K. Edw. 6. Artic.

The Sacrament of the Lords Supper was not by Chriſts Ordinance reſerved, carried about, lifted up, or worſhipped.

29. Of the wicked which eat not the Body of Christ in the use of the Lords Supper.

Non habetur hic Artic. in R. Edv. 6.

"The wicked, and such as be void of a lively "faith, although they do carnally and visibly press with their teeth (as St. Augustine "saith) the Sacrament of the Body and Blood of Christ: yet "in no wise are they partakers of Christ, but rather to their "condemnation do eat and drink the sign or Sacrament of so "great a thing.

30. Of both kinds.

The Cup of the Lord is not to be denied to the Lay-people: For both the parts of the Lords Sacrament, by Christs Ordinance and Commandment, ought to be ministred to all Christian men alike.

31. Of the one Oblation of Christ finished upon the Cross.

The Offering of Christ once made, is that perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain and guilt, were blasphemous fables, and dangerous deceits.

32. Of the Marriage of Priests.

Bishops, Priests and Deacons, are not commanded by Gods Law, either to vow the estate of single life, or to abstain from Marriage: "Therefore it is lawful also for "them, as for all other Christian men, to marry "at their own discretion, as they shall judge the "same to serve better to godliness.

Non habentur hæc notata in R. Edv. 6. Artic.

33. Of

33. Of Excommunicate Persons, how they are to be avoided.

That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and Excommunicate, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

34. Of the Traditions of the Church.

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like, for at all times they have been diders, and may be changed according to the diversity of Countries and mens manners, so that nothing be ordained against Gods Word. Whosoever through his private judgment willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that other may fear to do the like) as one that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and wounded the Consciences of weak brethren.

"Every particular or National Church, hath "authority to ordain, change and abolish Cerem- "nies or Rites of the Church, ordained only by "mens authority, so that all things be done to edifying.

Non habentur hæc notata in Edv. 6. Artic.

35. Of Homilies.

The second Book of Homilies, the several Titles whereof we have joyned under this Article, doth contain a godly and wholsom Doctrine, necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth: And therefore we judge them to be read in Churches by the Ministers diligently and distinctly, that they may be understood of the people.

Homiliæ nuper Ecclesiæ Anglicanæ per injunctiones Regias editæ atque commendatæ piæ sunt atque salutares, doctrinamque ab omnibus amplectendam continent.

Of the Names of the Homilies.

1 OF the right use of the Church.
2 Against peril of Idolatry.
3 Of Repairing and keeping clean of Churches.
4 Of good Works, first of Fasting.
5 Against Gluttony and Drunkenness.
6 Against excess of Apparel.
7 Of Prayer.
8 Of the place and time of Prayer.
9 That common Prayers and Sacraments ought to be ministred in a known Tongue.
10 Of the reverent estimation of Gods Word.
11 Of alms doing.
12 Of the Nativity of Christ.
13 Of the Passion of Christ.
14 Of the Resurrection of Christ.
15 Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
16 Of the Gifts of the Holy Ghost.
17 For the Rogation-days.
18 Of the state of Matrimony.
19 Of Repentance.
20 Against Idleness.
21 Against Rebellion.

De Libro precationum & ceremoniarum Ecclesiæ Anglicanæ.

LIber qui nuperrime authoritate Regis & Parliamenti Ecclesiæ Anglicanæ traditus est, continens modum & formam orandi & Sacramenta administrandi in Ecclesiâ Anglicanâ: similiter & libellus eadem authoritate editus de ordinatione ministrorum Ecclesiæ, quoad doctrinæ veritatem, pii sunt, & salutari doctrinæ Evangelii in nullo repugnant sed congruunt, & eandem non parum promovent & illustrant, atque ideo ab omnibus Ecclesiæ Anglicanæ

Anglicanæ fidelibus membris, & maximè à miniſtris verbi cum omni prompitudine animorum & gratiarum actione, recipiendi, approbandi, & populo Dei commendandi ſunt, Artic. R. Edw. 6.

36. Of Conſecration of Biſhops and Miniſters.

The Book of Conſecration of Archbiſhops and Biſhops, and Ordering of Prieſts and Deacons, lately ſet forth in the time of Edward the ſixth, and confirmed at the ſame time by Authority of Parliament, doth contain all things neceſſary to ſuch Conſecration and Ordering; neither hath it any thing that of it ſelf is ſuperſtitious and ungodly. And therefore whoſoever are Conſecrated or Ordered according to the Rites of that Book, ſince the ſecond year of the aforenamed King Edward, unto this time, or hereafter ſhall be Conſecrated or Ordered according to the ſame Rites, we decree all ſuch to be rightly, orderly, and lawfully Conſecrated and Ordered.

37. Of Civil Magiſtrates.

"The Queens Majeſty hath the chief Power "in this Realm of England, and other her "Dominions, unto whom the chief Gobernment "of all Eſtates of this Realm, whether they be "Eccleſiaſtical or Civil, in all Cauſes doth ap- "pertain, and is not, nor ought to be ſubject to "any Forreign Jurisdiction.

Rex Angliæ eſt ſupremum caput in terris poſt Chriſtum Eccleſiæ Anglicanæ & Hiberniæ. Artic. Edw. 6 Hæc notata non habentur in Artic. Edw. 6.

"Where we attribute to the Queens Majeſty "the chief Gobernment, by which Titles we underſtand the "minds of ſome dangerous folks to be offended: we give not "our Princes the miniſtring either of Gods Word, or of the "Sacraments, the which thing the Injunctions alſo ſet forth "by Elizabeth our Queen, do moſt plainly teſtifie: but that "only Prerogative which we ſee to have been given always to "all godly Princes in holy Scriptures by God himſelf, that "is, that they ſhould rule all Eſtates and Degrees, committed "to their charge by God, whether they be Eccleſiaſtical or Tem- "poral, and reſtrain with the Civil Sword the ſtubborn and "evil doers.

Magiſtratus civilis eſt à Deo ordinatus atque probatus, quamobrem illi non ſolum propter iram, ſed etiam propter conſcientiam obediendum eſt, Artic. R. Edv. 6.

The Biſhop of Rome hath no juriſdiction in this Realm of England.

The Laws of the Realm may puniſh Chriſtian men with death for heinous and grievous offences.

It is lawful for Chriſtian men at the commandment of the Magiſtrate, to wear weapons, and ſerve in lawful wars.

38. Of Chriſtian Mens Goods which are not common.

The riches and goods of Chriſtians are not common, as touching the right, title and poſſeſſion of the ſame, as certain Anabaptiſts do falſly boaſt. Notwithſtanding, every man ought, of ſuch things as he poſſeſſeth, liberally to give alms to the poor accroding to his ability.

39. Of a Chriſtian Mans Oath.

As we confeſs that vain and raſh ſwearing is forbidden Chriſtian men by our Lord Jeſus Chriſt, and James his Apoſtle: ſo we judge that Chriſtian Religion doth not prohibit, but that a man may ſwear when the Magiſtrate requireth, in a cauſe of faith and charity, ſo it be done accroding to the Prophets teaching, in juſtice, judgment and truth.

R. Edv. 6. Art. 39.

Reſurrectio mortuorum nondum eſt facta.

Reſurrectio mortuorum non adhuc facta eſt, quaſi tantum ad animum pertineat, qui per Chriſti Gratiam à morte peccatorum excitetur, ſed extremo die quoad omnes qui obierunt, expectanda eſt: tunc enim vita defunctis (ut Scripturæ manifeſtiſſimè teſtantur) propria corpora, carnes & oſſa reſtituentur, ut homo integer, prout vel recte vel perdite vixerit, juxta ſua opera, ſive præmia ſive pœnas reportet. Art. R. Edv. 6.

R. Edv. 6 Art. 40.

Defunctorum animæ neque cum corporibus intereunt, neque otioſæ dormiunt.

QUi animas defunctorum prædicant uſque ad diem judicii abſque omni ſenſu dormire, aut illas aſſerunt una cum corporibus mori & extrema die cum illis excitandas, ab orthodoxa fide, quæ nobis in ſacris literis traditur, prorſus diſſentiunt.

R. Edv. 6. Art. 41.

Millenarii.

QUi *Millenariorum* fabulam revocare conantur, ſacris literis adverſantur, & in Judaica deliramenta ſeſe præcipitant.

R. Edv. Art. 42.

Non omnes tandem ſervandi ſunt.

HI quoque damnatione digni ſunt, qui conantur hodie perniciosam opinionem inſtaurare, quod omnes, quantumvis impii, ſervandi ſunt tandem, cum definito tempore à juſtitia divina pœnas de admiſſis flagitiis luerunt.

The Ratification.

THis Book of Articles before rehearſed, is again approved and allowed to be holden and executed within the Realm, by the aſſent and conſent of our Soveraign Lady *Elizabeth*, by the Grace of God of *England*, *France*, and *Ireland*, Queen, Defender of the Faith, *&c.* Which Articles were deliberately read, and confirmed again by the ſubſcription of the Hand of the Archbiſhop and Biſhops of the upper Houſe, and by the ſubſcription of the whole Clergy in the nether Houſe in their Convocation, in the year of our Lord 1571.

The

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38 Of Chriſtian Mens Goods.
39 Of a Chriſtian Mans Oath.
40 Of the Ratification.

Anno

Anno primo Reginæ Eliz. cap. 2.

There ſhall be Uniformity of Prayer, and Adminiſtration of Sacraments.

WHere at the death of our late Soveraign Lord King Edward the ſixth, there remained one uniform Order of Common Service and Prayer, and of the Adminiſtration of Sacraments, Rights and Ceremonies in the Church of England, which was ſet forth in one Book entituled, The Book of Common Prayer and Adminiſtration of Sacraments, and other Rites and Ceremonies of the Church of England, authorized by Act of Parliament, holden in the fifth and ſixth years of our ſaid late Soveraign Lord King Edward the ſixth, entituled, An Act for the Uniformity of Common-Prayer and Adminiſtration of the Sacraments: the which was repealed and taken away by Act of Parliament, in the firſt year of the raign of our late Soveraign Lady Queen Mary, to the great decay of the due honor of God, and diſcomfort to the profeſſors of the truth of Chriſts Religion.

Stat. 5. & 6. Ed. 6. 1.

Stat. 1. M. 2.

A Repeal of the Statute 1. M. 2. and the Book of Common prayer ſhall be of effect.

Be it therefore Enacted by the Authority of this preſent Parliament, That the ſaid Statute of Repeal, and every thing therein contained, only concerning the ſaid Book, and the Service, Adminiſtration of the Sacraments, Rites and Ceremonies, contained or appointed in or by the ſaid Book, ſhall be void and of none effect, from and after the Feaſt of the Nativity of St. John Baptiſt next coming. And that the ſaid Book, with the Order of Service, and of the Adminiſtration of Sacraments, Rites and Ceremonies, with the Alteration and Additions therein added and appointed by this Eſtatute, ſhall ſtand and be from and after the ſaid Feaſt of the Nativity of St. John Baptiſt, in full force and effect, according to the tenour and effect of this Eſtatute; any thing in the foreſaid Eſtatute of Repeal to the contrary notwithſtanding.

And

And be it further Enacted by the Queens Highness, with the assent of the Lords and Commons in this present Parliament assembled, & the authority of the same, That all and singular Ministers in any Cathedral or Parish-Church, or other place within this Realm of England, Wales, and the Marches of the same, or other the Queens Dominions, shall from and after the feast of the Nativity of S. John Baptist next coming, be bounden to say and use the Mattens, Even-song, Celebration of the Lords Supper, and Administration of each of the Sacraments, and all the Common and open Prayer, in such order and form as is mentioned in the said Book so authorised by Parliament, in the said 5. and 6. years of the Reign of King Edward the sixth, with one alteration or addition of certain Lessons, to be used on every Sunday in the year, and the form of the Lerany altered and corrected, and two sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwise.

The Book of Common-prayer shall be used 8. Eliz.

The alteration of the Book set forth 5, & 6. Ed. 6. 1.

And that if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing or say Common Prayer mentioned in the said Book, or minister the Sacraments from and after the feast of the Nativity of S. John Baptist next coming, refuse to use the said Common prayer, or to minister the Sacraments in such Cathedral or Parish Church, or other places, as he should use to minister the same, in such order or form as they be mentioned and set forth in the said Book, or shall wilfully or obstinately, standing in the same, use any other Rite, Ceremony, Order, form or manner of celebrating the Lords Supper, openly or privily, or Mattens, Even-song, Administration of the Sacraments, or other open Prayers than is mentioned and set forth in the said Book (open Prayer in and throughout this Act is meant that Prayer which is for others to come unto, or hear, either in common Churches, or private Chapels, or Oratories, commonly called the Service of the Church) or shall preach, declare or speak any thing in the derogation or depravation of the said Book, or any thing therein contained, or any part thereof, and shall be thereof lawfully convicted according to the Laws of this Realm by ver-

The forfeiture of those which use any other Service than the Book of Common-prayer.

The penalty for depraving the Book of Common-prayer.

dict of twelve men or by his own confession, or by the notorious evidence of the Fact, shall lose and forfeit to the Queens Highness her heirs and successors, for his first offence, the profit of all his spiritual Benefices or Promotions coming or arising in one whole year next after his conviction. And also that the person so convicted, shall for the same offence suffer imprisonment for the space of six months without Bail or Mainprise.

The penalty for the second offence.

And if any such person once convict of any offence concerning the premises, shall after his first conviction eftsoons offend, and be thereof in form aforesaid lawfully convict, that then the same person shall for his second offence suffer imprisonment by the space of one whole year, and also shall thereforе be deprived, ipso facto, of all his spiritual Promotions, and that it shall be lawful to all Patrons or Donors of all and singular the same spiritual Promotions, or any of them, to present or collate to the same, as though the person or persons so offending were dead.

The penalty for the third offence.

And that if any such person or persons, after he shall be twice convicted in form aforesaid, shall offend against any of the premises the third time, and shall be thereof in form aforesaid lawfully convicted, that then the person so offending, and convicted the third time, shall be deprived, ipso facto, of all his spiritual Promotions, and also shall suffer imprisonment during his life.

And if the person that shall offend, and be convicted in form aforesaid, concerning any of the premises, shall not be Beneficed, nor have any spiritual Promotion, that then the same person so offending and convict, shall for the first offence suffer Imprisonment during one whole year, next after his said conviction, without Bail or Mainprise.

The penalty of an offender having no spiritual Promotion.

And if any person, not having any spiritual Promotion, after his first conviction, shall eftsoons offend in any thing concerning the premises, and shall in form aforesaid be thereof lawfully convicted, that the same person shall for his second offence suffer Imprisonment during his life.

And it is ordained and enacted by the authority aforesaid, That if any person or persons whatsoever, after the said Feast of the Nativity of St. John Baptist next coming, shall in any Enterludes, Plays, Songs

Songs, Rhimes, or by other open words, declare or speak any thing in the derogation, depraving or despising of the same Book or of any thing therein contained, or any part thereof, or shall by open fact, deed or by open threatnings, compel or cause, or otherwise procure or maintain any Parson, Vicar, or other Minister, in any Cathedral or Parish Church, or Chappel, or in any other place, to sing or say any common or open prayer, or to minister any Sacrament, otherwise, or in any other manner and form than is mentioned in the said Book, or that by any of the said means shall unlawfully interrupt, or let any Parson, Vicar, or other Minister in any Cathedral or Parish Church, Chappel, or any other place, to sing or say common and open prayer, or to Minister the Sacraments, or any of them in such manner and form as is mentioned in the said Book: That then every such person being thereof lawfully convicted, in form aforesaid, shall forfeit to the Queen our Soveraign Lady, her heirs and successors, for the first offence an hundred marks.

The forfeiture of them which do any thing, or speak in derogation of the book of Common Prayer. Causing other Prayer to be said or sung. Coke pla. fol. 11a. The forfeiture of an hundred Marks for the first offence. *Dyer* fol. 203. 231. 323.

And if any person or persons being once convict of any such offence afterwards offend against any of the last recited offences, and shall in form aforesaid be thereof lawfully convict: That then the same person so offending and convict, shall for the second offence forfeit to the Queen our Soveraign Lady, her heirs and successors, four hundred marks.

The forfeiture of four hundred Marks for the second offence.

And if any person, after he in form aforesaid shall have been twice convict of any offence, concerning any of the last recited offences, shall offend the third time, and be thereof in form aforesaid lawfully convict: That then every person so offending and convict, shall for his third offence forfeit to our Soveraign Lady the Queen, all his Goods and Chattels, and shall suffer Imprisonment during his life.

The forfeiture of the third offence.

And if any person or persons, that for his first offence concerning the premises shall be convict in form aforesaid, do not pay the sum to be paid by vertue of his conviction, in such manner and form as the same ought to be paid, within six weeks next after his conviction: That then every person so convict, and

The penalties if the party convicted do not pay his forfeiture within the time limited.

ſo not paying the ſame, ſhall for the ſame offence inſtead of the ſaid ſum, ſuffer impriſonment by the ſpace of ſix months without Bail or Mainprize.

And if any perſon or perſons, that for his ſecond offence concerning the premiſes, ſhall be convict in form aforeſaid, do not pay the ſaid ſum, to be paid by vertue of his Conviction and this Statute, in ſuch manner and form as the ſame ought to be paid, within ſix weeks next after his ſaid ſecond Conviction, that then every perſon ſo convicted, and not ſo paying the ſame, ſhall for the ſame ſecond offence, inſtead of the ſaid ſum, ſuffer impriſonment during twelve Months without Bail or Mainprize.

Every perſon ſhall reſort to the Church upon the holy days.

And that from and after the ſaid Feaſt of the Nativity of St. John Baptiſt next coming, all and every perſon and perſons, inhabiting within this Realm or any other the Queens Majeſties Dominions ſhall diligently and faithfully having no lawful or reaſonable excuſe to be abſent, endeavor themſelves to reſort to their Pariſh-Church or Chappel accuſtomed, or upon reaſonable let thereof, to ſome uſual place where Common-prayer and ſuch ſervice of God ſhall be uſed, in ſuch time of let upon every Sunday, and other days ordained and uſed to be kept as holy-days, and then and there to abide orderly and ſoberly, during the time of the Common-prayer, Preaching, or other ſervice of God, there to be uſed and miniſtred, upon pain of puniſhment by the cenſures of the Church. And alſo upon pain that every perſon offending, ſhall forfeit for ſuch offence twelve pence, to be levied by the Church-wardens of the Pariſh where ſuch offence ſhall be done, to the uſe of the poor of the ſame Pariſh of the goods, lands and tenements of ſuch offender, by way of diſtreſs.

The forfeiture for not coming to Church 32. Eliz. 1.

And for due execution hereof, the Queens moſt excellent Majeſty, the Lords Spiritual, and all the Commons in this preſent Parliament aſſembled, do in Gods Name earneſtly require and charge all the Archbiſhops, Biſhops and other Ordinaries, that they ſhall endeavour themſelves to the uttermoſt of their knowledges that the due and true execution hereof may be had throughout their Dioceſs and Charges, as they will anſwer before God, for ſuch evils and plagues

plagues wherewith Almighty God may juſtly puniſh his people, for neglecting this good and wholeſom Law.

And for their Authority in this behalf, be it further Enacted by the Authority aforeſaid, That all and ſingular the ſaid Archbiſhops, Biſhops, and all other their Officers exerciſing Eccleſiaſtical Juriſdiction, as well in place exempt as not exempt, within their Dioceſs, ſhall have full power and Authority by this Act, to reform, correct and puniſh by Cenſures of the Church, all and ſingular perſons which ſhall offend within any their Juriſdictions or Dioceſs, after the ſaid Feaſt of the Nativity of St. John Baptiſt next coming, againſt this Act and Statute; any other Law, Statute, Priviledge, Liberty or Proviſion, heretofore made, had or ſuffered, to the contrary notwithſtanding. The Ordinary may puniſh Offenders by the Cenſures of the Church.

And it is Ordained and Enacted by the Authority aforeſaid, That all and every Juſtices of Oyer and Terminer, or Juſtices of Aſſize, ſhall have full power and authority in every of their open and general Seſſions, to enquire, hear and determine all and all manner offences that ſhall be committed or done contrary to any Article contained in this preſent Act, within the limits of the Commiſſion to them directed, and to make Proceſs for the execution of the ſame, as they may do againſt any perſon being indicted before them of treſpaſs, or lawfully convicted thereof. Which Juſtices may puniſh their offences.

Provided alwayes, and be it Enacted by the Authority aforeſaid, That all and every Archbiſhop and Biſhop, ſhall or may at all time and times, at his liberty and pleaſure, join and aſſociate himſelf by vertue of this Act, to the ſaid Juſtices of Oyer and Terminer, or to the ſaid Juſtices of Aſſize, at every of the ſaid open and general Seſſions to be holden in any place within his Dioceſs, for and to the enquiry, hearing and determining of the offences aforeſaid. A Biſhop may join with the Juſtices to enquire of offenders.

Provided alſo and be it Enacted by the Authority aforeſaid, That the Books concerning the ſaid Services, ſhall at the coſts and charges of the Pariſhioners of every Pariſh and Cathedral Church, be attained and gotten before the ſaid feaſt of the Nati-

vity,

At whose charges the Books of Common-prayer shall be gotten.

bity of St. John Baptiſt next following; and that all ſuch Pariſhes and Cathedral Churches, or other places where the ſaid Books ſhall be attained and gotten before the ſaid feaſt of the Nativity of St. John Baptiſt, ſhall within three Weeks next after the ſaid Books ſo attained and gotten, uſe the ſaid Service, and put the ſame in ure according to this Act.

Within what time offenders be impeached.

And be it further Enacted by the Authority aforeſaid, That no perſon or perſons ſhall be at any time hereafter impeached, or otherwiſe moleſted, or, or for any of the offences abovementioned, hereafter to be committed or done contrary to this Act, unleſs he or they ſo offending be thereof Indicted at the next General Seſſion to be holden before any ſuch Juſtices of Oyer and Determiner, or Juſtices of Aſſize, next after any offence committed or done contrary to the tenour of this Act.

Trial of Peers.

Provided always and be it Ordained and Enacted by the Authority aforeſaid, That all and ſingular Lords of the Parliament, for the third offence abovementioned, ſhall be tried by their Peers.

Chief Officers of Cities and Boroughs ſhall enquire of offenders.

Provided alſo, and be it Ordained and Enacted by the Authority aforeſaid, that the Mayor of London, and all the Mayors, Bayliffs, and other head Officers, of all and ſingular Cities, Boroughs, and Towns Corporate within this Realm, Wales, and the Marches of the ſame, to the which Juſtices of Aſſize do not commonly repair, ſhall have full power and authority by vertue of this Act, to enquire, hear and determine the offences aforeſaid, and every of them, yearly within fifteen days after Eaſter, and St. Michael the Archangel, in like manner and form as Juſtices of Aſſize, and Oyer and Determiner may do.

The Ordinaries Juriſdiction in their caſes.

Provided always, and be it Ordained and Enacted by the Authority aforeſaid, That all and ſingular Archbiſhops and Biſhops, and every of their Chancellours, Commiſſaries, Archdeacons, and other Ordinaries having any peculiar Eccleſiaſtical Juriſdiction ſhall have full power any authority by vertue of this Act, as well to enquire in their Viſitation, and elſewhere within their Juriſdiction at any other time and place, to take accuſations and informations of all and every the things abovemen-

tioned

tioned, done, committed, or perpetrated within the limits of their Jurisdictions and Authority, and to punish the same by Admonition, Excommunication, Sequestration or Deprivation, and other Censures and Process in like form as heretofore hath been used in like cases by the Queens Ecclesiastical Laws.

Provided always and be it Enacted, That whatsoever persons offending in the premises, shall for their offences, first receive a punishment of the Ordinary, having a Testimonial thereof under the said Ordinaries Seal, shall not for the same offence eftsoons be convicted before the Justices: And likewise receiving for the said first offence, punishment by the Justices, shall not for the same offence eftsoons receive punishment of the Ordinary; Any thing contained in this Act to the contrary notwithstanding. None shall be punished above once for one offence.

Provided always and be it Enacted, That such Ornaments of the Church, and of the Ministers thereof, shall be retained and be in use, as was in this Church of England, by Authority of Parliament, in the second year of the Reign of King Edward the sixth, until other order shall be therein taken by the Authority of the Queens Majesty, with the advice of her Commissioners appointed and authorized under the Great Seal of England for causes Ecclesiastical, or of the Metropolitan of this Realm. Ornaments of the Church and Ministers.

And also, that if there shall happen any contempt or irreverence to be used in the Ceremonies or Rites of the Church, by the misusing of the order appointed in this Book, the Queens Majesty may by the like advice of the said Commissioners or Metropolitan, ordain and publish such further Ceremonies or Rites, as may be most for the advancement of Gods glory, the edifying of his Church, and the due reverence of Christs holy mysteries and Sacraments.

And be it further Enacted by the Authority aforesaid, That all Laws, Statutes and Ordinances wherein or whereby any other Service, Administration of Sacraments, or Common-prayer is limited, established, or set forth to be used within this Realm, or any other the Queens Dominions or Countries, shall from henceforth be utterly void and of none effect, Coke pla fol. 372. All Laws and Ordinances made for other service, shall be void.

A\

A Clauſe, *Anno* 2. *Eliz.* cap. 1.

A Confirmation of the Stat. of 2 Eliz. 1. touching the Book of Common-prayer, and Adminiſtration of the Sacraments.

WHereforo, for the plain declaration of all the premiſes, and to the intent that the ſame may the better be known to every of the Queens Majeſties Subjects, whereby ſuch evil ſpeech, as heretofore hath been uſed againſt the high ſtate of Prelacy, may hereafter ceaſe; Be it now declared and enacted by the Authority of this preſent Parliament, That the ſaid Act and Statute made in the firſt year of the Reign of our ſaid Soveraign Lady the Queens Majeſty, whereby the ſaid Book of Common-prayer, and the Adminiſtration of Sacraments, with other Rites and Ceremonies, is authoriſed and allowed to be uſed, ſhall ſtand & remain good and perfect to all reſpects and purpoſes: And that ſuch order and form for the Conſecrating of Archbiſhops and Biſhops, and for the making of Prieſts, Deacons, and Miniſters, as was ſet forth in the time of the ſaid late King Edward the ſixth and authorized by Parliament in the fifth and ſixth years of the ſaid late King, ſhall ſtand and be in full force and effect, and ſhall from henceforth be uſed and obſerved in all places within this Realm, and other the Queens Majeſties Dominions and Countries.

A Confirmation of the Stat. of 5. & 6. Ed. 6. 1. touching the form of conſecrating of Archbiſhops, &c.

Anno 13. Eliz. cap. 12. Reformation of Diſorders in the Miniſters of the Church, &c.

THat the Churches of the Queens Majeſties Dominions, may be ſerved with Paſtors of ſound Religion, be it Enacted by the Authority of this preſent Parliament, that every perſon under the degree of a Biſhop, which doth or ſhall pretend to be a Prieſt, or Miniſter of Gods holy Word and Sacraments, by reaſon of any other form of Inſtitution, Conſecration, or ordering, than the form ſet forth by Parliament in the time of the late King of moſt worthy memory, King Edward the ſixth, or now uſed in the Reign of our moſt gracious Soveraign Lady, before the Feaſt of the Nativity of Chriſt next following, ſhall in the preſence of the Biſhop or Guardian of the Spiritualities of ſome one Dioceſs where he hath or ſhall have Eccleſiaſtical Living, declare his aſſent, and ſubſcribe to all the Articles of Religion, which only concern the Confeſſion of the true Chriſtian Faith, and the Doctrine of the Sacraments, com-

3 Ed. 6. 12. 5 Ed. 6. 1. Dyer f. 277.

compiled in a Book imprinted, entituled Articles; whereupon it was agreed by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London, in the year of our Lord 1562. according to the computation of the Church of England, for the avoiding of the diversities of Opinions, and for the establishing of consent touching true Religion, put forth by the Queens Authority; and shall bring from such Bishop or Guardian of Spiritualities, in writing, under his seal authentick, a testimonial of such assent and subscription, openly on some Sunday in the time of some publick Service afternoon, in every Church where by reason of any Ecclesiastical living he ought to attend, read both the said testimonial, and the said Articles, upon pain that every such person which shall not before the said Feast do as is appointed, shall be (ipso facto) deprived, and all his Ecclesiastical promotions shall be void, as if he were then naturally dead.

Every Ecclesiastical person shall subscribe to the Articles touching the Confession of the Faith, and declare his assent thereunto.

Reading of the Articles and Testimonial.

The penalty of maintaining of Doctrine against the Articles.

And that if any person Ecclesiastical, or which shall have Ecclesiastical Livings, shall advisedly maintain or affirm any Doctrine directly contrary or repugnant to any of the said Articles, and being convented before the Bishop of the Diocese, or the Ordinary, or before the Queens Highness Commissioners in causes Ecclesiastical shall persist therein, or not revoke his errour, or after such revocation eftsoons affirm such untrue Doctrine, such maintaining or affirming, and persisting, or such eftsoon affirming, shall be just cause to deprive such person of his Ecclesiastical Promotions: And it shall be lawful to the Bishop of the Diocese, or to the Ordinary, or the said Commissioners, to deprive such persons so persisting, or lawfully convicted of such eftsoons affirming, and upon such sentence or deprivation pronounced, he shall be indeed deprived.

Several things required in him which shall be admitted to a Benefice.

And that no person shall hereafter be admitted to any Benefice with Cure, except he then be of the age of 23 years at the least, and a Deacon, shall first have subscribed the said Articles in presence of the Ordinary, and publickly read the same in the Parish-Church of that Benefice, with declaration of his unfeigned assent to the same. And that every person after the end of this Session of Parliament to be admitted to a Benefice with Cure, except that within two Months

after his Induction, he do publickly read the ſaid Articles in the ſame Church whereof he ſhall have Cure, in the time of Common-prayer there, with declaration of his unfeigned aſſent thereto, and be admitted to miniſter the Sacraments within one year after his Induction, if he be not ſo admitted before, ſhall be upon every ſuch default, ipſo facto, immediatly deprived.

And that no perſon now permitted by any diſpenſation, or otherwiſe, ſhall retain any Benefice with Cure, being under the age of 21 years, or not being Deacon at the leaſt, or which ſhall not be admitted, as is aforeſaid, within one year next after the making of this Act, or within ſix Months after he ſhall accompliſh the age of 24 years, on pain that ſuch his diſpenſation ſhall be meerly void.

The Age of a Miniſter or Preacher, and his teſtimonial.

And that none ſhall be made Miniſter, or admitted to preach or adminiſter the Sacraments, being under the age of 24 years, nor unleſs he firſt bring to the Biſhop of that Dioceſs from men known to the Biſhop to be of ſound Religion, a teſtimonial both of his honeſt life, and of his profeſſing the Doctrine expreſſed in the ſaid Articles; nor unleſs he be able to anſwer and render to the Ordinary an account of his faith in Latine, according to the ſaid Articles, or have ſpecial gift and ability to be a Preacher: nor ſhall be admitted to the Order of Deacon or Miniſtry, unleſs he ſhall firſt ſubſcribe to the ſaid Articles.

Who may have a Benefice of the yearly value of xxx l.

And that none hereafter ſhall be admitted to any Benefice with Cure, of or above the value of thirty pounds yearly in the Queens Books, unleſs he ſhall then be a Batchelour of Divinity, or Preacher lawfully allowed by ſome Biſhop within this Realm, or by one of the Univerſities of Cambridge or Oxford.

All Admiſſions, Inductions, Tolerations. No Lapſe upon deprivation but after notice. Dyer fo. 377. 346. 369. Cok. li. 6. fol 9.

And that all Admiſſions to Benefices, Inſtitutions, and Inductions to be made of any perſon contrary to the form of any Proviſion of this Act, and all tolerations, diſpenſations, qualifications, and licences whatſoever to be made to the contrary hereof, ſhall be meerly void in Law, as if they never were.

Provided always, That no title to confer or preſent by a Lapſe, ſhall accrue upon any deprivation, ipſo facto, but after ſix months notice of ſuch deprivation given by the Ordinary to the Patron.

Ad-

ADVERTISEMENTS

Partly for the due Order in the

Publick Adminiſtration

OF THE

HOLY Sacraments,

And partly for the

Apparel of all Perſons Eccleſiaſtical,

By virtue of the Queens Majeſties Letters commanding the ſame, the 25th day of *January*, in the ſeventh year of the Reign of our Soveraign Lady *ELIZABETH*, by the Grace of God, of *England*, *France* and *Ireland* Queen, Defender of the Faith, *&c.*

LONDON:

Printed for *Blanch Pawlet*, at the *Bible* in *Chancery-Lane* near *Fleetſtreet*. MDCLXXXIV.

The PREFACE.

THE Queens Majeſty of her godly Zeal, calling to remembrance how neceſſary it is to the advancement of Gods glory, and to the eſtabliſhment of Chriſts pure Religion, for all her loving Subjects, eſpecially the ſtate Eccleſiaſtical, to knit together in one perfect unity of Doctrine, and to be conjoyned in one Uniformity of Rites and manners in the miniſtration of Gods holy Word, in open prayer and miniſtration of Sacraments, as alſo to be of one decent behaviour in their outward apparel, to be known partly by their diſtinct habits to be of that vocation, (who ſhould be reverenced the rather in their offices as Miniſters of the holy things whereto they be called) hath by her Letters directed unto the Archbiſhop of *Canterbury*, and Metropolitan, required, enjoined, and ſtraightly charged, that with aſſiſtance and conferences had with other Biſhops, namely ſuch as be in commiſſion for cauſes Eccleſiaſtical, ſome orders might be taken, whereby all diverſities and varieties among them of the Clergy and the people, (as breeding nothing but contention, offence, and breach of common charity, and be againſt the Laws, good Uſage and Ordinances of the Realm) might be reformed and repreſſed, and brought to one manner of Uniformity throughout the whole Realm, that the people may thereby quietly honour and ſerve Almighty God in truth, concord, unity, peace, and quietneſs, as by her Majeſties ſaid Letters more at large doth appear. Whereupon by diligent conference and communication in the ſame, and at laſt by aſſent and conſent of the perſons aforeſaid, theſe Orders and Rules enſuing have been thought meet and convenient to be uſed and followed: not yet preſcribing theſe Rules as Laws equivalent with the Eternal Word of God, and as of neceſſity to bind the Conſciences of her Subjects in the nature of them conſidered in themſelves: Or as they ſhould add any efficacy, or more holineſs to the vertue of publick prayer, & to the Sacraments, but as temporal orders meer Eccleſiaſtical, without any vain ſuperſtition, and as rules in ſome part of Diſcipline concerning decency, diſtinction and order for the time.

Articles for Doctrine and Preaching.

First, That all they which shall be admitted to Preach, shall be diligenty examined for their conformity in unity of doctrine, established by publick authority; and admonished to use sobriety and discretion in teaching the people, namely in matters of controversie, and to consider the gravity of their office, and to foresee with diligence the matters which they will speak, to utter them to the edification of the audience.

Item, That they set out in their preaching the reverent estimation of the holy Sacraments of Baptism and the Lords Supper, exciting the people to the often and devout receiving of the holy Communion of the Body and Blood of Christ, in such form as is already prescribed in the Book of Common-prayer, and as it is further declared in an Homily concerning the virtue and efficacy of the said Sacraments.

Item, That they move the people to all obedience, as well in observation of the orders appointed in the Book of common service, as in the Queens Majesties Injunctions; as also of all other civil duties due for Subjects to do.

Item, That all Licenses for Preaching, granted out by the Archbishops and Bishops within the Province of Canterbury, bearing date before the first day of March 1564. be void and of none effect; and nevertheless all such as shall be thought meet for the office, to be admitted again without difficulty or charge, paying no more but iv. pence for the Writing, Parchment and Wax.

Item, If any Preacher or Parson, Vicar or Curate so licensed shall fortune to preach any matter tending to dissention, or to the derogation of the Religion and Doctrine received, that the hearers denounce the same to the Ordinaries, or the next Bishop of the same place; but no man openly to contrary or to impugn the same speech so disorderly uttered, whereby may grow offence and disquiet of the people, but shall be convinced and re-

proved

proved by the Ordinary after such agreeable order, as shall be seen to him according to the gravity of the offence. And that it be presented within one month after the words spoken.

Item, That they use not to exact or receive unreasonable rewards or stipends of the poor Pastors, coming to their Cures to preach, whereby they might be noted as followers of filthy lucre, rather than use the office of preaching of charity and good zeal, to the salvation of mens souls.

Item, If the Parson be able, he shall preach in his own person every three months, or else shall preach by another, so that his absence be approved by the Ordinary of the Dioces in respect of sickness, service, or study at the University. Nevertheless, yet for want of able Preachers and Parsons, to tolerate them without penalty, so that they preach in their own persons, or by a learned Substitute, once in every three months of the year.

Articles for Administration of Prayer and Sacraments.

FIrst, That the Common-prayer be said or sung decently and distinctly, in such place as the Ordinary shall think meet for the largeness and straightness of the Church and Quire, so that the people may be most edified.

Item, That no Parson or Curate not admitted by the Bishop of the Dioces to preach, do expound in his own Cure or otherwhere, any Scripture or matter of Doctrine, or by the way of Exhortation, but only study to read gravely and aptly, without any glossing of the same, or any additions, the Homilies already set out, or other such necessary Doctrine as is or shall be prescribed for the quiet instruction and edification of the people.

Item, That in Cathedral Churches and Colledges the holy Communion be ministred upon the first or second Sunday of every month at the least. So that both Dean, Prebendaries, Priests and Clerks do receive; all other at discretion of the foundation, do receive four times in the year at the least.

Item, In the ministration of the holy Communion in Cathe-

dral

dral and Collegiate Churches, the principal Minister shall wear a Cope, with Gospeller and Epistoler agreeably, and at all other prayers to be said at that Communion-Table, to use no Copes but Surplices.

Item, That the Dean and Prebendaries wear a Surplice with a Silk Hood in the Quire; and when they preach to wear their Hood.

Item, That every Minister saying any publick prayers, or ministring the Sacraments or other Rites of the Church, shall wear a comely Surplice with Sleeves, to be provided at the charges of the Parish; and that the Parish provide a decent Table standing on a frame for the Communion-table.

Item, They shall decently cover with a Carpet, Silk, or other decent covering, and with a fair Linnen Cloth at the time of ministration, the Communion-Table, and to set the Ten Commandments upon the East Wall over the said Table.

Item, That all Communicants do receive kneeling, and as is appointed by the Laws of the Realm, and the Queens Majesties Injunctions.

Item, That the Font be not removed, nor that the Curate do Baptize in Parish-Churches in Basons, nor in any other form than is already prescribed, without charging the Parent to be present or absent at the Christning of his Child, although the Parent may be present or absent, but not to answer as Godfather for his Child.

Item, That no Child be admitted to answer as Godfather or Godmother, except the Child hath received the Communion.

Item, That there be none other holy-days observed besides the Sundays, but only such as be set out for holy-days, as in the Statute Anno quinto & sexto Edwardi sexti, and in the new Kalender authorised by the Queens Majesty.

Item, That when any Christian Body is in passing, that the Bell be tolled, and that the Curate be specially called for to comfort the sick person: and after the time of his passing, to ring no more but one short Peal; and one before the Burial, and another short Peal after the Burial.

Item,

Item, That on Sundays there be no Shops open, nor Artificers commonly going about their affairs worldly. And that in all Fairs and common Markets, falling upon the Sunday, there be no shewing of any Wares before the Service be done.

Item, That in the Rogation-days of Procession they sing or say in English, the two Psalms beginning Benedic anima mea, &c. with the Letany and Suffrages thereunto, with one Homily of Thanksgiving to God, already devised and divided into four parts, without addition of any superstitious Ceremonies heretofore used.

Articles for certain Orders in Ecclesiastical Policy.

FIrst, against the day of giving Orders appointed, the Bishop shall give open monitions to all men to except against such as they know not to be worthy, either for life or conversation. And there to give notice, that none shall sue for Orders, but within their own Dioces, where they were born, or had their long time of dwelling, except such as shall be of degree in the Universities.

Item, That young Priests or Ministers made or to be made, be so instructed that they be able to make apt answers concerning the form of the Catechism prescribed.

Item, That no Curate or Minister be permitted to serve without examination and admission of the Ordinary or his Deputy, in writing, having respect to the greatness of the Cure, and the meetness of the party; and that the said Ministers if they remove from one Dioces to another, be by no means admitted to serve, without testimony of the Diocesan from whence they come, in writing, of their honesty and ability.

Item, That the Bishop do call home once in the year any Prebendary in his Church, or Benefices in the Dioces which studieth at the Universities, to know how he profiteth in Learning: and that he be not suffered to be a serving or waiting man dissolutely.

Item, That at the Archdeacons Visitation, the Archdeacon shall

ſhall appoint the Curate to certain Texts of the New Teſtament, to be con'd without Book. And at the next Synod to exact a rehearſal of them.

Item, That the Church-wardens once in the quarter, declare by their Curates in Bills ſubſcribed with their hands to the Ordinary, or to the next Officer under him, who they be which will not readily pay their penalties for not coming to Gods Divine Service accordingly.

Item, That the Ordinaries do uſe good diligent examination, to foreſee all Simoniacal pacts or covenants with the Patrons or Preſenters for the ſpoil of their Glebe, Tythes or Manſion-houſes.

Item, That no perſons be ſuffered to marry within the Levitical degrees mentioned in a Table ſet forth by the Archbiſhop of Canterbury in that behalf, An. Dom. 1563. and if any ſuch be, to be ſeparated by order of Law.

Articles for outward Apparel of Perſons Eccleſiaſtical.

FIrſt, That all Archbiſhops and Biſhops do uſe and continue their accuſtomed Apparel.

Item, That all Deans of Cathedral Churches, Maſters of Colledges, Archdeacons, and other Dignities in Cathedral Churches; Doctors, Batcheliers of Divinity and Law, having Eccleſiaſtical Living, ſhall wear in their common Apparel abroad, a ſide Gown with ſleeves ſtraight at the hand, without any cuts in the ſame. And that alſo without any falling cape, and to wear tippets of Sarcenet, as is lawful for them by that Act of Parliament, Anno 24 Henrici octavi.

Item, That all Doctors of Phyſick, or of any other faculty, having any Living Eccleſiaſtical, or any other that may diſpend by the Church one hundred marks, ſo to be eſteemed by the Fruits or Tenths of their Promotions; and all Prebendaries whoſe Prebends be valued at Twenty Pounds or upward, wear the like Apparel.

Item, That they, and all Eccleſiaſtical perſons, or other,

having any Eccleſiaſtical Living, do wear the Cap appointed by the Injunctions. And they to wear no Hats but in their journying.

Item, That they in their journying do wear their Cloaks with ſleeves put on, and like in faſhion to their Gowns, without gards, welts or cuts.

Item, That in their private Houſes and Studies, they uſe their own liberty of comely Apparel.

Item, That all inferiour Eccleſiaſtical Perſons ſhall wear long Gowns of the faſhion aforeſaid, and Caps as afore is preſcribed.

Item, That all poor Parſons, Vicars and Curates do endeavour themſelves to conform their Apparel in like ſort, ſo ſoon, and as conveniently as their ability will ſerve to the ſame. Provided that their ability be judged by the Biſhop of the Dioceſs. And if their ability will not ſuffer to buy them long Gowns of the form afore preſcribed, that then they ſhall wear their ſhort Gowns, agreeable to the form before expreſſed.

Item, That all ſuch perſons as have been or be Eccleſiaſtical, and ſerve not the Miniſtery, or have not accepted or ſhall refuſe to accept the Oath of Obedience to the Queens Majeſty, do from henceforth abroad wear none of the ſaid Apparel of the form and faſhion aforeſaid, but go as meer lay-men, till they be reconciled to Obedience: and who ſhall obſtinately refuſe to do the ſame, that they be preſented by the Ordinary to the Commiſſioners in cauſes Eccleſiaſtical, and by them to be reformed accordingly.

Proteſtations to be made, promiſed and ſubſcribed by them that ſhall hereafter be admitted to any Office, Roomor Cure in any Church, or other place Eccleſiaſtical.

IN primis, I ſhall not preach, or publickly interpret, but only read that which is appointed by publick Authority, without ſpecial license of the Biſhop under his Seal.

I ſhall read the Service appointed plainly, diſtinctly and audibly, that all the People may hear and underſtand.

I

I shall keep the Register-Book according to the Queens Majesties Injunctions.

I shall use sobriety in Apparel, and specially in the Church at common prayers, according to order appointed.

I shall move the Parishioners to quiet and concord, and not give them cause of offence, and shall help to reconcile them which be at variance to my uttermost power.

I shall read daily at the least one Chapter of the Old Testament, and another of the New, with good advisement, to the increase of my knowledge.

I do also faithfully promise in my person, to use and exercise my office and place to the honour of God, to the quiet of the Queens Subjects within my charge, in truth, concord and unity. And also to observe, keep and maintain such order and uniformity in all external Policy, Rites and Ceremonies of the Church, as by the Laws, good Usages and Orders are already well provided and established.

I shall not openly intermeddle with any Artificers Occupations, as covetously to seek a gain thereby, having in Ecclesiastical Living to the sum of Twenty Nobles, or above, by year.

Agreed upon and subscribed by

Matthæus Cantuariensis,
Edmundus Londoniensis,
Richardus Eliensis,
Edmundus Roffensis.
} Commissioners in Causes Ecclesiastical.

Robertus Wintoniensis,
Nicholas Lincolniensis,

With others.

The Oaths of *Allegiance*, *Supremacy*, and *Canonical Obedience*.

The Oath of *Allegiance*.

I *A. B.* Do truly and ſincerely acknowledge, profeſs, teſtifie and declare in my Conſcience before God and the World, That our Soveraign Lord King *CHARLES* is lawful and rightful King of this Realm, and of all other his Majeſties Dominions and Countries: And that the Pope, neither of himſelf, nor by any Authority of the Church or See of *Rome*, or by any other means with any other, hath any Power or Authority to depoſe the King, or to diſpoſe any of his Majeſties Kingdoms or Dominions, or to authorize any Foreign Prince to invade or annoy him or his Countries, or to diſcharge any of his Subjects of their Allegiance and Obedience to his Majeſty, or to give licenſe or leave to any of them to bear Arms, raiſe Tumults, or to offer any violence or hurt to his Majeſties Royal Perſon, State or Government, or to any of his Majeſties Subjects within his Majeſties Dominions.

Alſo I do ſwear from my heart, that notwithſtanding any Declaration or ſentence of Excommunication or Deprivation made or granted, or to be made or granted by the Pope or his Succeſſours, or by any Authority derived or pretended to be derived from him or his See, againſt the ſaid King, his Heirs or Succeſſours, or any Abſolution of the ſaid Subjects from their Obedience; I will bare faith and true Allegiance to his Majeſty, his Heirs and Succeſſours, and him and them will defend to the uttermoſt of my power, againſt all Conſpiracies and attempts whatſoever which ſhall be made againſt his or their Perſons, their Crown and Dignity, by reaſon or colour of any ſuch Sentence or Declaration, or otherwiſe; and will do my beſt endeavour to diſcloſe and make known unto his Majeſty, his Heirs

and

and Succeſſours, all Treaſons and Traiterous Conſpiracies which I ſhall know or hear of, to be againſt him or any of them.

And I do further ſwear, That I do from my heart abhor, deteſt and abjure, as impious and hereticall, this damnable Doctrine and Poſition, that Princes which be excommunicated or deprived by the Pope, may be depoſed or murthered by their Subjects, or any other whatſoever.

And I do believe, and in Conſcience am reſolved, That neither the Pope, nor any perſon whatſoever hath power to abſolve me of this Oath, or any part thereof which I acknowledge by good and full Authority to be lawfully adminiſtred unto me, and do renounce all Pardons and Diſpenſations to the contrary. And all theſe things I do plainly and ſincerely acknowledge, and ſwear according to theſe expreſs words by me ſpoken, and according to the plain and common ſenſe and underſtanding of the ſame words, without any equivocation or mental evaſion, or ſecret reſervation whatſoever: And I do make this Recognition and acknowledgment heartily, willingly and truly, upon the true faith of a Chriſtian. *So help me God*, &c.

The Oath of *Supremacy*.

I *A. B.* Do utterly teſtifie and declare in my conſcience, That the Kings Highneſs is the only ſupreme Governor of this Realm, and of all other his Highneſs Dominions and Countries, as well in all Spiritual or Eccleſiaſtical things or cauſes, as Temporal: And that no Foraign Prince, Perſon, Prelate, State or Potentate, hath or ought to have any Juriſdiction, Power, Superiority, Pre-eminence or Authority Eccleſiaſtical or Spiritual within this Realm: And therefore I do utterly renounce and forſake all Foraign Juriſdictions, Powers, Superiorities and Authorities, and do promiſe from henceforth I ſhall bear faith and true Allegiance to the Kings Highneſs, his Heirs and lawful Succeſſours, and to my power ſhall aſſiſt and defend all Juriſdictions, Priviledges, Pre-eminences and Authorities granted, or belonging to the Kings Highneſs, his Heirs and Succeſſors, or united

united and annexed to the Imperial Crown of this Realm. *So help me God and the Contents of this Book.*

The Oath of *Simony.*

I *A. B.* Do ſwear that I have made no Simonical payment, contract, or promiſe directly or indirectly by my ſelf, or by any other to my knowledge, or with my conſent, to any perſon or perſons whatſoever for or concerning the procuring or obtaining of the *R.* or *V.* of *A.* in the Dioceſs of *London.* Nor will at any time hereafter perform or ſatisfie any ſuch kind of payment, contract or promiſe made by any other without my knowledge or conſent. *So help me God through Jeſus Chriſt.*

Juramentum de Canonica Obedientia.

EGo *A. B.* juro quod præſtabo veram & Canonicam Obedientiam Epiſcopo Londinenſi ejuſque ſucceſſoribus in omnibus Licitis & honeſtis. *Sic me Deus adjuvet.*

Juramentum de continuâ Reſidentiâ in Vicariâ.

EGo *A. B.* juro quod ero reſidens in Vicariâ meâ niſi aliter diſpenſatum fuerit à Dioceſano meo.

By the King.

A Proclamation declaring that the Proceedings of his Majeſties Eccleſiaſtical Courts and Miniſters, are according to the Laws of the Realm.

WHereas in ſome of the Libellous Books and Pamphlets lately publiſhed, the moſt Reverend Father in God, the Lord Archbiſhop and Biſhops of this Realm, are ſaid to have uſurped upon his Majeſties Prerogative Royal, and to have proceeded

ceeded in the high Commiſſion and other Eccleſiaſtical Courts, contrary to the Laws and Statutes of this Realm; It was ordered by his Majeſties high Court of Star-Chamber, the twelfth day of *June* laſt, that the opinion of the two Lords chief Juſtices, the Lord chief Baron, and the reſt of the Judges and Barons, ſhould be had and certified in thoſe particulars, *viz.* Whether Proceſſes may not iſſue out of the Eccleſiaſtical Courts in the Name of the Biſhops? Whether a Patent under the great Seal be neceſſary for the keeping of the Eccleſiaſtical Courts, and enabling Citations, Suſpenſions, Excommunications, and other cenſures of the Church? And whether Citations ought to be in the Kings Name, and under his Seal of Arms, and the like for Inſtitutions and Inductions to Benefices, and Correction of Eccleſiaſtical offences? Whether Biſhops, Arch-Deacons and other Eccleſiaſtical perſons may or ought to keep any Viſitation at any time unleſs they have expreſs Commiſſion or Patent under the great Seal of *England* to do it, and that as his Majeſties Viſitors only, and in his name and right alone?

Whereupon his Majeſties ſaid Judges having taken the ſame into their ſerious conſideration, did unanimouſly concur and agree in opinion, and the firſt day of *July* laſt certified under their hands as followeth, That Proceſſes may iſſue out of the Eccleſiaſtical Courts in the name of the Biſhops; and that a Patent under the great Seal is not neceſſary for the keeping of the ſaid Eccleſiaſtical Courts, or for enabling of Citations, Suſpenſions, Excommunications, and other cenſures of the Church; And that it is not neceſſary that Summons, Citations, or other Proceſſes Eccleſiaſtical in the ſaid Courts, or Inſtitutions, or Inductions to Benefices, or correction of Eccleſiaſtical offences by cenſure in thoſe Courts, be in the Kings name, or with the ſtyle of the King, or under the Kings Seal, or that their Seals of office have in them the Kings Arms; And that the Statute of *Primo Eduardi ſexti, cap. ſecundo*, which enacted the contrary, is not now in force: And that the Biſhops, Arch-Deacons and other Eccleſiaſtical perſons, may keep their Viſitations as uſually they have done, without Commiſſion under the great Seal of *England*

ſo

ſo to do: Which Opinions and Reſolutions being declared under the hands of all his Majeſties ſaid Judges, and ſo certified into his Court of Star-chamber, were there recorded. And it was by that Court further ordered the fourth day of the ſaid month of *July*, that the ſaid Certificate ſhould be enrolled in all other his Majeſties Courts at *Weſtminſter*, and in the High Commiſſion, and other Eccleſiaſtical Courts, for the ſatisfaction of all men; that the proceedings in the High Commiſſion and other Eccleſiaſtical Courts, are agreeable to the Laws and Statutes of the Realm.

And his Royal Majeſty hath thought fit, with advice of his Council, that a publick Declaration of theſe the Opinions and Reſolutions of his Reverend and Learned Judges, being agreeable to the Judgment and Reſolutions of former times, ſhould be made known to all his Subjects, as well to vindicate the legal proceedings of his Eccleſiaſtical Courts and Miniſters, from the unjuſt and ſcandalous imputation of invading or entrenching on his Royal Prerogative, as to ſettle the minds and ſtop the mouths of all unquiet ſpirits, that for the future they preſume not to cenſure his Eccleſiaſtical Courts or Miniſters in theſe their juſt and warrantable proceedings: And hereof his Majeſty admoniſheth all his Subjects to take warning, and as they ſhall anſwer the contrary at their perils.

Given at the Court at *Lyndhurſt*, the 18 day of *Auguſt*, in the 13 year of his Majeſties Reign.

God ſave the KING.

THE FORM and MANNER OF Making and Consecrating Bishops, Priests and Deacons, According to the Appointment of the CHURCH OF ENGLAND.

LONDON:
Printed for *Blanch Pawlet*, at the *Bible* in *Chancery-Lane* near *Fleetstreet*. MDCLXXXIV.

The PREFACE.

IT is evident unto all Men, diligently reading holy Scripture, and ancient Authors, that from the Apoſtles time, there hath been theſe Orders of Miniſters in Chriſts Church, Biſhops, Prieſts and Deacons; which Offices were evermore had in ſuch reverent eſtimation, that no Man by his own private authority might preſume to execute any of them, except he were firſt called, tried, examined and known to have ſuch qualities, as were requiſite for the ſame, and alſo by publick prayer, with impoſition of hand, approved and admitted thereunto. And therefore to the intent theſe Orders ſhould be continued, and reverently uſed and eſteemed in this Church of *England*, it is requiſite that no Man (not being at this preſent Biſhop, Prieſt nor Deacon) ſhall execute any of them, except he be called, tried, examined, and admitted, according to the form hereafter following. And none ſhall be admitted a Deacon, except he be twenty one years of age at the leaſt. And every Man which is to be admitted a Prieſt, ſhall be full four and twenty years old. And every Man which is to be conſecrated a Biſhop, ſhall be fully thirty years of age. And the Biſhop knowing either by himſelf, or by ſufficient teſtimony, any perſon to be a Man of virtuous Converſation, and without crime, and after examination and trial finding him learned in the Latine Tongue, and ſufficiently inſtructed in holy Scripture, may upon a Sunday, or Holy-day, in the face of the Church, admit him a Deacon in ſuch manner and form as hereafter followeth.

The Form and Manner of Ordering DEACONS.

FIrſt, When the day appointed by the Biſhop is come, there ſhall be an Exhortation, declaring the Duty and Office of ſuch as come to be admitted Miniſters, how neceſſary ſuch Orders are in the Church of Chriſt, and alſo how the People ought to eſteem them in their Vocation.

After the Exhortation ended, the Archdeacon or his Deputy ſhall preſent ſuch as ſhall come to the Biſhop to be admitted, ſaying theſe words:

REverend Father in God, I preſent unto you theſe perſons preſent to be admitted Deacons.

The Biſhop.

TAke heed that the perſons whom ye preſent unto us, be apt and meet for their Learning and godly Converſation, to exerciſe their Miniſtry duly, to the honour of God, and edifying of his Church.

The Archdeacon ſhall anſwer,

I have enquired of them, and alſo examined them, and think them ſo to be.

And the Biſhop ſhall ſay unto the People,

BRethren, if there be any of you who knoweth any impediment or notable crime in any of theſe perſons preſented to be ordered Deacons, for the which he ought not to be admitted to the ſame, let him come forth in the Name of God, and ſhew what the crime or impediment is.

And if any great crime or impediment be objected, the Biſhop ſhall ſurceaſe from Ordering that Perſon, until ſuch time as the Party accuſed ſhall try himſelf clear of that crime.

Then the Biſhop commending ſuch as ſhall be found meet to be Ordered to the Prayers of the Congregation, with the Clerks and People preſent, ſhall ſay or ſing the Litany, as followeth, with the Prayers.

The Litany and Suffrages.

O God the Father of Heaven: have mercy upon us miſerable ſinners.

O God the Father of Heaven: have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the World: have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the World: have mercy upon us miſerable ſinners.

O God the Holy Ghoſt, proceeding from the Father and the Son: have mercy upon us miſerable ſinners.

O God the Holy Ghoſt, proceeding from the Father and the Son: have mercy upon us miſerable ſinners.

O holy, bleſſed and glorious Trinity, three Perſons and one God: have mercy upon us miſerable ſinners.

O holy, bleſſed, and glorious Trinity, three Perſons and one God: have mercy upon us miſerable ſinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our ſins: Spare us, good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious Blood, and be not angry with us for ever.

Spare us good Lord.

From all evil and miſchief, from ſin, from the crafts and aſſaults of the Devil, from thy wrath, and from everlaſting damnation. Good Lord deliver us.

From

From all blindneſs of heart, from pride, vain-glory and hypocriſie, from envy, hatred and malice, and all uncharitableneſs.

Good Lord deliver us.

From fornication and all other deadly ſin, and from all the deceits of the World, the Fleſh and the Devil.

Good Lord deliver us.

From lightning and tempeſt, from plague, peſtilence and famine, from battle, and murder, and from ſudden death.

Good Lord deliver us.

From all ſedition and privy conſpiracy, from all falſe doctrine and hereſie, from hardneſs of heart, and contempt of thy Word and Commandment.

Good Lord deliver us.

By the myſtery of thy holy Incarnation, by thy holy Nativity and Circumciſion, by thy Baptiſm, Faſting and Temptation.

Good Lord deliver us.

By thy Agony and bloody Sweat, by thy Croſs and Paſſion, by thy precious Death and Burial, by thy glorious Reſurrection and Aſcenſion, and by the coming of the Holy Ghoſt.

Good Lord deliver us.

In all time of our Tribulation, in all time of our Wealth, in the hour of Death, and in the day of Judgment.

Good Lord deliver us.

We ſinners do beſeech thee to hear us, (O Lord God) and that it may pleaſe thee to rule and govern thy holy Church univerſally in the right way.

We beſeech thee to hear us good Lord.

That it may pleaſe thee to keep and ſtrengthen in the true worſhipping of thee, in righteouſneſs and holineſs of life, thy Servant CHARLES, our moſt gracious King and Governour.

We beſeech thee to hear us good Lord.

That it may pleaſe thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever ſeek thy honour and glory.

We beſeech thee to hear us good Lord.

That

That it may please thee to be his Defender and Keeper, giving him the Victory over all his Enemies.

We beseech thee to hear us good Lord.

That it may please thee to bless and preserve our gracious Queen Catherine, James Duke of York, and the rest of the Royal Progeny.

We beseech thee to hear us good Lord.

That it may please thee to illuminate all Bishops, Pastors, and Ministers of the Church, with true knowledge and understanding of thy Word, and that both by their preaching and living they may set it forth, and shew it accordingly.

We beseech thee to hear us good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom and understanding.

We beseech thee to hear us good Lord.

That it may please thee to bless and keep all the Magistrates, giving them grace to execute Justice, and to maintain Truth.

We beseech thee to hear us good Lord.

That it may please thee to bless and keep all thy people.

We beseech thee to hear us good Lord.

That it may please thee to give to all Nations Unity, Peace and Concord.

We beseech thee to hear us good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy Commandments.

We beseech thee to hear us good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee to hear us good Lord.

That it may please thee to bring into the way of truth all such as have erred and are deceived.

We beseech thee to hear us good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak hearted, and to raise up them that fall, and finally to beat down Satan under our feet.

We beseech thee to hear us good Lord.

That

That it may pleaſe thee to ſuccour, help and comfort all that be in danger, neceſſity and tribulation.

We beſeech thee to hear us good Lord.

That it may pleaſe thee to preſerve all that travel by Land or by Water, all Women labouring of Child, all ſick perſons and young children, and to ſhew thy pity upon all priſoners and captives.

We beſeech thee to hear us good Lord.

That it may pleaſe thee to defend and provide for the fatherleſs children and widows, and all that be deſolate and oppreſſed.

We beſeech thee to hear us good Lord.

That it may pleaſe thee to have mercy upon all men.

We beſeech thee to hear us good Lord.

That it may pleaſe thee to forgive our Enemies, Perſecutors and Slanderers, and to turn their hearts.

We beſeech thee to hear us good Lord.

That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them.

We beſeech thee to hear us good Lord.

That it may pleaſe thee to give us true repentance, to forgive us all our ſins, negligences and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy Word.

We beſeech thee to hear us good Lord.

Son of God: we beſeech thee to hear us.

Son of God: we beſeech thee to hear us.

O Lamb of God, that takeſt away the ſins of the world.

Grant us thy peace.

O Lamb of God, that takeſt away the ſins of the world.

Have mercy upon us.

O Chriſt hear us.

O Chriſt hear us.

Lord have mercy upon us.

Lord have mercy upon us.

Chriſt have mercy upon us.

Chriſt have mercy upon us.

Lord

Lord have mercy upon us.
Lord have mercy upon us.
Our Father which art in heaven, &c.
And lead us not into temptation.
But deliver us from evil. Amen.

The Versicle.

O Lord deal not with us after our sins.

Answer.

Neither reward us after our iniquities.

¶ Let us pray.

O God merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful, mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us, and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed, that we thy servants being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord arise, help us, and deliver us for thy Names sake.
O God, we have heard with our ears, and our Fathers have declared unto us the noble works that thou didst in their days, and in the old time before them.
O Lord arise, help us, and deliver us for thine Honour.
Glory be to the Father, and to the Son, &c.
As it was in the beginning, is now, &c.
From our Enemies defend us, O Christ.
Graciously look upon our afflictions.
Pitifully behold the sorrows of our hearts.
Mercifully forgive the sins of thy people.
Favourably with mercy hear our prayers.
O Son of David have mercy upon us.

Both

Both now and ever vouchſafe to hear us, O Chriſt.
Graciouſly hear us, O Chriſt, graciouſly hear us, O Lord Chriſt.

The Verſicle.

O Lord, let thy mercy be ſhewed upon us.

Anſwer.

As we do put our truſt in thee.

Let us pray.

WE humbly beſeech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy Names ſake turn from us all thoſe evils that we moſt righteouſly have deſerved; and grant that in all our troubles we may put our whole truſt and confidence in thy mercy, and evermore ſerve thee in holineſs and pureneſs of living, to thy honour and glory, through our only Mediator and Advocate, Jeſus Chriſt our Lord. Amen.

ALmighty God, which haſt given us grace at this time with one accord to make our common ſupplications unto thee, and doſt promiſe that when two or three be gathered together in thy Name, thou wilt grant their requeſts: fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlaſting. Amen.

¶ Then ſhall be ſaid alſo this that followeth.

ALmighty God, which by thy divine Providence haſt appointed divers Orders of Miniſters in the Church, and didſt inſpire thine holy Apoſtles to chuſe unto this Order of Deacons, the firſt Martyr St. Stephen with other: mercifully behold theſe thy Servants now called to the like Office and Adminiſtration, repleniſh them ſo with the truth of thy Doctrine, and innocency of life, that both by word and good example, they may faithfully ſerve thee in this Office, to the glory of thy Name, and profit of the Congregation, through the merits of our Saviour Jeſu Chriſt, who liveth and reigneth with thee and the holy Ghoſt, now and for ever. Amen.

Then ſhall be ſung or ſaid the Communion of the day, ſaying the Epiſtle ſhall be read out of Timothy, as followeth.

LIkewiſe muſt the Miniſters be honeſt, not double-tongued, not given unto much wine, neither greedy of filthy lucre, but holding the myſtery of the faith with a pure conſcience: and let them firſt be proved, and then let them miniſter, ſo that no man be able to reprove them. Even ſo muſt their wives be honeſt, not evil ſpeakers, but ſober, and faithful in all things. Let the Deacons be the husbands of one wife, and ſuch as rule their children well, and their own houſholds: for they that miniſter well, get themſelves a good degree, and a great liberty in the faith which is in Chriſt Jeſu.

Theſe things write I unto thee, truſting to come ſhortly unto thee; but and if I tarry long, that thou mayſt yet have knowledge how thou oughteſt to behave thy ſelf in the houſe of God, which is the congregation of the living God, the pillar and ground of truth. And without doubt, great is that myſtery of godlineſs, God was ſhewed in the fleſh, was juſtified in the ſpirit, was ſeen among the angels, was preached unto the Gentiles, was believed on in the world, and received up into glory.

Or elſe this out of the ſixth of the Acts.

THen the twelve called the multitude of the diſciples together, and ſaid, It is not meet that we ſhould leave the word of God, and ſerve tables: wherefore brethren look you out among you ſeven men of honeſt report, and full of the holy Ghoſt and wiſdom, to whom we may commit this buſineſs: but we will give our ſelves continually to prayer, and to the adminiſtration of the Word. And that ſaying pleaſed the whole multitude. And they choſe Stephen, a man full of faith, and full of the holy Ghoſt, and Philip, and Brochorus, and Nicanor, and Timon, and Parmenas, and Nicholas, a convert of Antioch. Theſe they ſet before the Apoſtles, and when they had prayed, they laid their hands on them. And the Word of God increaſed, and the number of the diſciples multiplied in Jeruſalem greatly, and a great number of the Prieſts were obedient unto the faith.

And

And before the Goſpel, the Biſhop ſitting in a Chair, ſhall cauſe the Oath of the Kings Supremacy, and againſt the Power and Authority of all Foreign Potentates, to be miniſtred unto every of them that are to be ordered.

¶ *The Oath of the Kings Soveraignty.*

I *A. B.* Do utterly teſtifie and declare in my conſcience, That the Kings Highneſs is the only ſupreme Governor of this Realm, and of all other his Highneſs Dominions and Countries, as well in all Spiritual or Eccleſiaſtical things or cauſes, as Temporal: And that no Foreign Prince, Perſon, Prelate, State or Potentate, hath or ought to have any Juriſdiction, Power, Superiority, Pre-eminence or Authority Eccleſiaſtical or Spiritual within this Realm: And therefore I do utterly renounce and forſake all Foreign Juriſdictions, Powers, Superiorities and Authorities, and do promiſe from henceforth I ſhall bear faith and true Allegiance to the Kings Highneſs, his Heirs and lawful Succeſſours, and to my power ſhall aſſiſt and defend all Juriſdictions, Priviledges, Pre-eminences and Authorities granted, or belonging to the Kings Highneſs, his Heirs and Succceſſors, or united and annexed to the Imperial Crown of this Realm. *So help me God and the Contents of this Book.*

Then ſhall the Biſhop examine every one of them that are to be ordered in the preſence of the people, after this manner following.

DO you truſt that you are inwardly moved by the holy Ghoſt to take upon you this Office and Miniſtration, to ſerve God, for the promoting of his glory, and the edifying of his people?

Anſwer.

I truſt ſo. The Biſhop.

DO you think that ye be truly called according to the Will of the Lord Jeſus Chriſt, and the due Order of this Realm, to the Miniſtery of the Church?

Anſwer.

I think ſo. The Biſhop.

DO you unfeignedly believe all the Canonical Scriptures of the Old and New Teſtament?

Anſwer.

I do believe.

The Biſhop.

WIll you diligently read the ſame unto the people aſſembled in the Church where you ſhall be appointed to ſerve?

Anſwer.

I will.

The Biſhop.

IT appertaineth to the Office of a Deacon in the Church, where he ſhall be appointed to ſerve, to aſſiſt the Prieſt in Divine Service, and ſpecially when he miniſtreth the holy Communion, and to help him in diſtribution thereof, and to read holy Scriptures and Homlies in the Congregation, and to inſtruct the Youth in the Catechiſm, to Baptize and to Preach, if he be admitted thereto by the Biſhop. And furthermore, it is his Office, where proviſion is ſo made, to ſearch for the ſick, poor, and impotent people of the Pariſh, to intimate their eſtates, names, and places where they dwell unto the Curate, that by his Exhortation they may be relieved by the Pariſh, or other convenient alms: Will you do this gladly and willingly?

Anſwer.

I will do ſo by the help of God.

The Biſhop.

WIll you apply all your diligence to frame and faſhion your own lives, and the lives of your Family, according to the Doctrine of Chriſt, and to make both your ſelves and them as much as in you lieth, wholſom examples of the Flock of Chriſt?

Anſwer.

I will do ſo, the Lord being my helper.

The Biſhop.

WIll you reverently obey your Ordinary, and other chief Miniſters of the Church, and them to whom the government and charge is committed ober you, following with a glad mind and will their godly admonitions?

Anſwer.

I will endeabour my ſelf, the Lord being my helper.

Then

Then the Biſhop laying his hands ſeverally upon the head of every of them, ſhall ſay,

TAke thou authority to execute the Office of a Deacon in the Church of God committed unto thee: In the Name of the Father, the Son, and the Holy Ghoſt. Amen.

Then ſhall the Biſhop deliver to every one of them the New Teſtament, ſaying,

TAke thou authority to read the Goſpel in the Church of God, and to preach the ſame, if thou be thereto ordinarily commanded.

Then one of them appointed by the Biſhop, ſhall read the Goſpel of that day.

Then ſhall the Biſhop proceed to the Communion, and all that are ordered, ſhall tarry and receive the holy Communion the ſame day with the Biſhop.

The Communion ended, after the laſt Collect, and immediately before the Benediction, ſhall be ſaid this Collect following.

ALmighty God, giver of all good things, which of thy great goodneſs haſt vouchſafed to accept and take theſe thy ſervants unto the Offices of Deacons in the Church: make them we beſeech thee (O Lord) to be modeſt, humble and conſtant in their Miniſtration, to have a ready will to obſerve all ſpiritual diſcipline, that they having always the teſtimony of a good conſcience, and continuing ever ſtable and ſtrong in thy Son Chriſt, may ſo well uſe themſelves in this inferiour office, that they may be found worthy to be called unto the higher Miniſteries in thy Church, through the ſame thy Son our Saviour Chriſt, to whom be glory and honour world without end. Amen.

And here it muſt be ſhewed unto the Deacon, that he muſt continue in that Office of a Deacon the ſpace of a whole year at the leaſt, (except for reaſonable cauſes it be otherwiſe ſeen to his Ordinary) to the intent he may be perfect, and well expert in the things appertaining to the Eccleſiaſtical Adminiſtration: in executing whereof, if he be found faithful and diligent, he may be admitted by his Dioceſan to the Order of Prieſthood.

The

The Form of Ordering of Prieſts.

When the Exhortation is ended, then ſhall follow the Communion. And for the Epiſtle ſhall be read out of the Twentieth Chapter of the Acts of the Apoſtles, as followeth.

FRom Mileto, Paul ſent Meſſengers to Epheſus, and called the Elders of the Congregation: which when they were come to him, he ſaid unto them, Ye know that from the firſt day that I came into Aſia, after what manner I have been with you at all ſeaſons, ſerving the Lord with all humbleneſs of mind, and with many tears and temptations, which happened unto me by the lying in wait of the Jews, becauſe I would keep back nothing that was profitable unto you, but to ſhew you, and teach you openly throughout every houſe, witneſſing both to the Jews and alſo to the Greeks, the repentance that is toward God, and the faith that is toward our Lord Jeſus. And now behold I go bound in the ſpirit unto Jeruſalem, not knowing the things that ſhall come on me there, but that the holy Ghoſt witneſſeth in every City, ſaying, that bands and trouble abide me. But none of theſe things move me, neither is my life dear unto my ſelf, that I might fulfil my courſe with joy, and the miniſtration of the word which I have received of the Lord Jeſus, to teſtifie the Goſpel of the grace of God. And now behold I am ſure that henceforth ye all (through whom I have gone preaching the kingdom of God) ſhall ſee my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men: for I have ſpared no labour, but have ſhewed you all the counſel of God. Take heed therefore to your ſelves, and to all the flock among whom the holy Ghoſt hath made you overſeers, to rule the Con-

Congregation of God, which he hath purchaſed with his blood. For I am ſure of this, that after my departure ſhall grieuous wolues enter in among you, not ſparing the flock. Moreouer, of your own ſelues ſhall men ariſe, ſpeaking perueꝛſe things to dꝛaw diſciples after them.

Therefoꝛe awake, and remember that by the ſpace of three yeaꝛs, I ceaſed not to waꝛn euery one of you night and day with teaꝛs.

And now bꝛethꝛen I commend you to God, and to the woꝛd of his grace, which is able to build further, and to giue you an inheritance among all them that are ſanctified. I haue deſired no mans ſilueꝛ, gold, oꝛ veſture: Yea, you knowe your ſelues that theſe handes haue miniſtred unto my neceſſities, and unto them that were with me. I haue ſhewed you all things, how that ſo labouring ye ought to receiue the weak, and to remember the woꝛdes of our Lord Ieſus, how that he ſaid, It is moꝛe bleſſed to giue than to receiue.

Or elſe this third Chapter of the firſt Epiſtle to Timothy.

THis is a true ſaying, If a man deſire the office of a Biſhop, he deſireth an honeſt woꝛk. A Biſhop therefoꝛe muſt be blameleſs, the huſband of one wife, diligent, ſober, diſcreet, a keeper of hoſpitality, apt to teach, not giuen to oꝛermuch wine, no fighter, not greedy of filthy lucre, gentle, abhoꝛring fighting, abhoꝛring coueꝛouſneſs, one that ruleth well his own houſe, one that hath children in ſubiection with all reuerence. Foꝛ if a man cannot rule his own houſe, how ſhall he care foꝛ the congregation of God? He may not be a young Scholar, leſt he ſwell and fall into the iudgment of the euil ſpeaker. He muſt alſo haue a good repoꝛt of them which are without, leſt he fall into rebuke and the ſnare of the euil ſpeaker.

This when Deacons and Prieſts are made both in one day.

Likewiſe muſt the Miniſters be honeſt, not double tongued, not giuen to much wine, neither greedy of filthy lucre, but holding the myſtery of the faith with a pure conſcience: and

let

let them first be proved, and then let them minister, so that no man be able to reprove them.

Even so must their wives be honest, not evil speakers, but, sober and faithful in all things. Let the Deacons be the husbands of one wife, and such as rule their children well, and their own housholds: For they that minister well, get themselves a good degree, and great liberty in the faith which is in Christ Jesus. These things write I unto thee, trusting to come shortly unto thee: but if I tarry long, that then thou mayst have yet knowledge how thou oughtest to behave thy self in the house of God, which is the congregation of the living God, the pillar and ground of truth.

And without doubt, great is that mystery of godliness: God was shewed in the flesh, was justified in the spirit, was seen among the angels, was preached unto the Gentiles, was believed on in the World, and received up in glory.

After this shall be read for the Gospel a piece of the last Chapter of Matthew, as followeth.

JEsus came and spake unto them, saying, All power is given unto me in heaven and in earth: go ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, to the end of the world.

Or else this that followeth out of the tenth Chapter of St. John.

VErily verily I say unto you, he that entreth not in by the door into the sheepfold, but climbeth up some other way, the same is a thief and a murderer. But he that entreth in by the door, is the shepherd of the sheep: to him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he hath sent forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. A stranger they will not follow, but will flee from him, for they know not the voice of strangers. This Proverb spake Jesus unto them, but they understood not

not what things they were which he spake unto them. Then said Jesus unto them again, Verily verily I say unto you, I am the door of the sheep: and all (even as many as came before me) are thieves and murderers, but the sheep did not hear them. I am the door: by me if any man enter in, he shall be safe, and go in and out, and find pasture. A thief cometh not but to steal, kill, and to destroy. I am come that they might have life, and that they might have it more abundantly. I am the good shepherd. A good shepherd giveth his life for the sheep. An hired servant, and he which is not the shepherd, (neither the sheep are his own) seeth the wolf coming, and leaveth the sheep and fleeth, and the wolf catcheth and scattereth the sheep. The hired servant fleeth because he is an hired servant, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As my Father knoweth me, even so know I also my Father. And I give my life for the sheep. And other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd.

Or else this of the twentieth Chapter of John.

The same day at night, which was the first day of the Sabbaths, when the doors were shut (where the disciples were assembled together for fear of the Jews) came Jesus, and stood in the midst, and said unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the Disciples glad when they saw the Lord. Then said Jesus unto them again, Peace be unto you: As my Father sent me, even so send I you also. And when he had said those words, he breathed on them, and said unto them, Receive ye the holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

When the Gospel is ended, then shall be said or sung.

COme holy Ghost, eternal God, proceeding from above:
Both from the Father & the Son, the God of peace and love.
Visit our minds, and into us thy heavenly grace inspire.
That in all truth and godliness, we may have true desire.
Thou art the very Comforter, in all woe and distress; (press.
The heavenly gift of God most high, which no tongue can ex-

The fountain and the lively ſpring, of joy celeſtial;
The fire ſo bright, the love ſo clear, & unction ſpiritual. (ſtand;
Thou in thy gifts art manifold, whereby Chriſts Church doth
In faithful hearts writing thy Law, the finger of Gods hand.
According to thy promiſe made, thou giveſt ſpeech of grace:
That through thy help the praiſe of God may ſound in every place.
O holy Ghoſt into our wits ſend down thy heavenly light.
Kindle our hearts with fervent love to ſerve God day and night.
Strength and ſtabliſh all our weakneſs, ſo feeble and ſo frail:
That neither fleſh, the world, nor devil, againſt us do prevail.
Put back our enemy far from us, and grant us to obtain
Peace in our hearts with God & man, without grudge or diſdain.
And grant, O Lord, that thou being our leader and our guide,
We may eſchew the ſnares of ſin, and from thee never ſlide.
To us ſuch plenty of thy grace, good Lord, grant we thee pray,
That thou mayſt be our Comforter at the laſt dreadful day.
Of all ſtrife and diſſenſion, O Lord, diſſolve the bands:
And knit the knots of peace & love throughout all Chriſtian lands.
Grant us, O Lord, through thee to know the Father moſt of might,
That of his dear beloved Son, we may attain the ſight:
And that with perfect faith alſo we may acknowledge thee,
The Spirit of them both alway, one God in perſons three.
Laud and praiſe be to the Father, and to the Son equal,
And to the only Spirit alſo, one God coeternal.
And pray we that the holy Son, vouchſafe his Spirit to ſend
To all that do profeſs his Name, unto the worlds end. Amen.

And then the Archdeacon ſhall preſent unto the Biſhop all them that ſhall receive the Order of Prieſthood that day, the Archdeacon ſaying,

REverend Father in God, I preſent unto you theſe perſons preſent to be admitted to the Order of Prieſthood.

Cum interrogatione & reſponſione, ut in ordine Diaconatus.

And then the Biſhop ſhall ſay to the people,

GOod people, theſe be they whom we purpoſe, God willing, to receive this day unto the holy office of Prieſthood: for after due examination, we find not to the contrary, but that they

they be lawfully called to their function and miniſtery, and that they be perſons meet for the ſame: But yet if there be any of you which knoweth any impediment or notable crime of any of them, for which he ought not to be received into this holy miniſtery, now in the Name of God declare the ſame.

And if any great crime or impediment be objected,

Ut ſupra in Ordine Diaconatus, uſque ad finem Litaniæ, cum hac Collecta.

ALmighty God, giver of all good things, which by thy holy Spirit haſt appointed divers Orders of Miniſters in the Church, mercifully behold theſe thy ſervants now called to the office of Prieſthood, and replenish them ſo with the truth of thy Doctrine and innocency of life, that both by word and good example, they may faithfully ſerve thee in this office, to the glory of thy Name, and profit of thy Congregation, through the merits of our Saviour Jeſus Chriſt, who liveth and reigneth with thee and the holy Ghoſt, world without end. Amen.

Then the Biſhop ſhall miniſter unto every one of them the Oath concerning the Kings Supremacy, as is ſet forth in the Order of Deacons. And that done, he ſhall ſay unto them which are appointed to receive the ſaid Office, as hereafter followeth.

YOu have heard, brethren, as well in your private examination, as in the exhortation, and in the holy leſſons taken out of the Goſpel, and of the writings of the Apoſtles, of what dignity, and of how great importance this office is, (whereunto ye be called.) And how we exhort you in the Name of our Lord Jeſus Chriſt, to have in remembrance into how high a dignity, and to how chargeable an office ye be called, that is to ſay, the Meſſengers, the Watchmen, the Paſtors and the Stewards of the Lord; to teach, to premoniſh, to feed and provide for the Lords family, to ſeek for Chriſts ſheep that be diſperſed abroad, and for his children which be in the midſt of this naughty world, to be ſaved through Chriſt for ever. Have always therefore printed in your remembrance, how great a treaſure is committed to your charge: for they be the ſheep of Chriſt, which he bought with his death, and for whom he ſhed his blood. The Church and Congregation whom you muſt ſerve, is his Spouſe and Body.

And if it shall chance the same Church, or any member thereof, to take any hurt or hindrance by reason of your negligence, you know the greatness of the fault, and also of the horrible punishment which will ensue. Wherefore consider with your selves the end of your Ministery towards the children of God, towards the Spouse and Body of Christ, and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are, or shall be committed to your charge, unto that agreement in faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you either of error in Religion, or for viciousness of life.

Then for as much as your office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply your selves, as well that ye may shew your selves kind to that Lord who hath placed you in so high a dignity, as also to beware that neither you your selves offend, neither be occasion that other offend. Howbeit ye cannot have a mind and a will thereto of your selves, for that power and ability is given of God alone: Therefore ye see how ye ought and have need earnestly to pray for his holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a work pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy Scripture, and with a life agreeable unto the same: Ye perceive how studious you ought to be in reading and in learning the Scriptures, and in framing the manners both of your selves, and of them that specially pertain unto you, according to the rule of the same Scriptures: And for the self-same cause ye see how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope, that you have well weighed and pondered these things with your selves, long before this time, and that you have clearly determined by Gods grace to give your selves wholly to this vocation wherein ye have it hath pleased God to call you: so that (as much as lieth in you) you apply your selves wholly to this one thing, and draw all your cares and

studies

ſtudies this way, and to this end. And that you will continually pray for the heavenly aſſiſtance of the holy Ghoſt from God the Father, by the mediation of our only Mediator and Saviour Jeſus Chriſt, that by daily reading and weighing of the Scriptures, ye may ſo wax riper and ſtronger in your Miniſtry: and that ye may ſo endeavor your ſelves from time to time, to ſanctifie the lives of you and yours, and to faſhion them after the rule and doctrine of Chriſt: and that ye may be wholſom and godly examples and patterns for the reſt of the Congregation to follow: and that this preſent Congregation of Chriſt here aſſembled, may alſo underſtand your minds and wills in theſe things: and that this your promiſe ſhall move you to do your duties, ye ſhall anſwer plainly to theſe things, which we in the name of the Congregation demand of you touching the ſame.

Do you think in your heart that you be truly called according to the will of our Lord Jeſu Chriſt, and the Order of this Church of England, to the Miniſtery of Prieſthood?

Anſwer.

I think it.

The Biſhop.

BE you perſwaded that the holy Scriptures contain ſufficiently all doctrine required of neceſſity for eternal ſalvation, through faith in Jeſu Chriſt? And are you determined with the ſaid Scriptures to inſtruct the people committed to your charge, and to teach nothing (as required of neceſſity to eternal ſalvation) but that you ſhall be perſwaded may be concluded and proved by the Scripture?

Anſwer.

I am ſo perſwaded, and have ſo determined by Gods grace.

The Biſhop.

WIll you then give your faithful diligence always ſo to miniſter the Doctrine and Sacraments, and the Diſcipline of Chriſt, as the Lord hath commanded, and as this Realm hath received the ſame, according to the Commandments of God, ſo that you may teach the people committed to your cure and charge, with all diligence to keep and obſerve the ſame?

Anſwer.

Answer.

I will do so by the help of the Lord.

The Bishop.

WIll you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines, contrary to Gods Word, and to use both publick and private admonitions and exhortations, as well to the sick as to the whole, within your Cures, as need shall require, and occasion be given?

Answer.

I will, the Lord being my helper.

The Bishop.

WIll you be diligently in prayers and in reading of the Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answer.

I will endeavor my self, so to do the Lord being my helper.

The Bishop.

WIll you be diligent to frame & fashion your own selves, and your families, according to the Doctrine of Christ, and to make both your selves and them (as much as in you lieth) wholsom examples and spectacles to the flock of Christ?

Answer.

I will apply my self, the Lord being my helper.

The Bishop.

WIll you maintain and set forwards (as much as in you lieth) quietness, peace and love among all Christian people, and especially among them that are, or shall be committed to your charge?

Answer.

I will so do, the Lord being my helper.

The Bishop.

WIll you reverently obey your Ordinary, and other chief Ministers unto whom the government and charge is committed over you, following with a glad mind and will their godly admonitions, and submitting your selves to their godly judgments?

Answer.

I will so do, the Lord being my helper.

Then

Then ſhall the Biſhop ſay,

ALmighty God, who hath given you this will, to do all theſe things, grant alſo unto you ſtrength and power to perform the ſame, that he may accompliſh his work which he hath begun in you, until the time ſhall come at the later day to judge the quick and the dead.

After this, the Congregation ſhall be deſired ſecretly in their prayers to make humble ſupplications to God for the foreſaid things: for the which prayers there ſhall be a certain ſpace kept in ſilence.

That done, the Biſhop ſhall pray in this wiſe,

¶ Let us pray.

ALmighty God and heavenly Father, which of thine infinite love and goodneſs towards us, haſt given to us thy only and moſt dearly beloved Son Jeſus Chriſt to be our Redeemer, and Author of everlaſting life, who after he had made perfect our redemption by his death, and was aſcended into heaven, ſent abroad into the world his Apoſtles, Prophets, Evangeliſts, Doctors, and Paſtors, by whoſe labour and miniſtery he gathered together a great flock in all the parts of the world, to ſet forth the eternal praiſe of thy holy Name; For theſe ſo great benefits of thy eternal goodneſs, and for that thou haſt vouchſafed to call theſe thy ſervants here preſent, to the ſame office and miniſtry of ſalvation of mankind; we render unto thee moſt hearty thanks, we worſhip and praiſe thee, and we humbly beſeech thee, by the ſame thy Son, to grant unto all, which either here or elſewhere call upon thy Name, that we may ſhew our ſelves thankful to thee for theſe and all other thy benefits, and that we may daily increaſe and go forwards in the knowledge and faith of thee and thy Son, by thy holy Spirit. So that as well by theſe thy Miniſters, as by them to whom they ſhall be appointed Miniſters, thy holy Name may be always glorified, and thy bleſſed Kingdom enlarged, through the ſame thy Son our Lord Jeſus Chriſt, which liveth and reigneth with thee, in the unity of the ſame holy Spirit, world without end. Amen.

Whom

When this prayer is done, the Bishops with the Priests present shall lay their hands severally upon the head of every one that receiveth Orders: the receivers humbly kneeling upon their knees, and the Bishop saying.

REceive the holy Ghost: Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain they are retained: and be thou a faithful dispenser of the Word of God, and of his holy Sacraments. In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

The Bishop shall deliver to every one of them the Bible in his hand, saying,

TAke thou authority to preach the Word of God, and to minister the holy Sacraments in this Congregation where thou shalt be so appointed.

When this is done, the Congregation shall sing the Creed, and also they shall go to the Communion, which all they that receive Orders, shall take together, and remain in the same place where the hands were laid upon them, until such time as they have received the Communion.

The Communion being done, after the last Collect, and immediately before the Benediction, shall be said this Collect.

ALmighty merciful Father, we beseech thee to send upon these thy Servants, thy heavenly blessing, that they may be clad about with justice, and that thy Word spoken by their mouths, may have such success, that it may never be spoken in vain. Grant also that we may have grace to hear and receive the same as thy most holy Word, and the Means of our salvation, that in all our Words and Deeds we may seek thy glory, and the increase of thy Kingdom, through Jesus Christ our Lord. Amen.

And if the Order of Deacons and Priesthood be given both upon one day, then shall all things at the holy Communion be used, as they are appointed at the ordering of Priests, saving that for the Epistle, the whole third Chapter of the first to *Timothy* shall be read, as it is set out before in the order of Priests. And immediately after the Epistle, the Deacons shall be ordered. And it shall suffice the Litany to be said once.

The

The Form of Conſecrating of an Archbiſhop, or Biſhop.

¶ At the Communion.

The Epiſtle.

THis is a true ſaying, If a man deſire the office of a Biſhop, he deſireth an honeſt work. A Biſhop therefore muſt be blameleſs, the husband of one wife, diligent, ſober, diſcreet, a keeper of hoſpitality, apt to teach, not given to overmuch wine, no fighter, nor greedy of filthy lucre, but gentle, abhorring fighting, abhorring covetouſneſs, one that ruleth well his own houſe, one that hath children in ſubjection with all reverence. For if a man cannot rule his own houſe, how ſhall he care for the congregation of God? He may not be a young Scholar, leſt he ſwell, and fall into the judgment of the evil ſpeaker. He muſt alſo have a good report of them which are without, leſt he fall into rebuke, and the ſnare of the evil ſpeaker.

The Goſpel.

JEſus ſaid to Simon Peter, Simon Johanna, loveſt thou me more than theſe? He ſaid unto them, Yea Lord, thou knoweſt that I love thee: he ſaid unto him, Feed my lambs. He ſaid to him again the ſecond time, Simon Johanna, loveſt thou me? He ſaid to him, Yea Lord, thou knoweſt that I love thee: he ſaid unto him, Feed my ſheep. He ſaid unto him the third time, Simon Johanna, loveſt thou me? Peter was ſorry becauſe he ſaid unto him the third time, Loveſt thou me? And he ſaid unto him, Lord, thou knoweſt all things, thou knoweſt that I love thee. Jeſus ſaid unto him, Feed my ſheep.

Or elſe out of the Tenth Chapter of John, as before in the Order of Prieſts.

After the Goſpel and Creed ended, firſt the elected Biſhop ſhall be preſented by two Biſhops unto the Archbiſhop of that Province, or ſome other Biſhop appointed by his Commiſſion; the Biſhops that preſent him, ſaying,

MOſt Reverend Father in God, We preſent unto you this godly and well-learned Man to be Conſecrated Biſhop.

Then ſhall the Archbiſhop demand the Kings Mandate for the Conſecration, and cauſe it to be read, and the Oath touching the knowledge of the Kings Supremacy, ſhall be miniſtred to the perſons elected, as it is ſet out in the Order of Deacons. And then ſhall be miniſtred the Oath of due Obedience unto the Archbiſhop, as followeth.

The Oath of due Obedience to the Archbiſhop.

IN the Name of God, Amen. I N. choſen Biſhop of the Church or See of N. do profeſs and promiſe all due Reverence and Obedience to the Archbiſhop, and to the Metropolitical Church of N. and to their Succeſſors. So help me God through Jeſus Chriſt.

This Oath ſhall not be made at the Conſecration of an Archbiſhop.

Then the Archbiſhop ſhall move the Congregation preſent to pray, ſaying thus to them;

BRethren, it is written in the Goſpel of St. Luke, that our Saviour Chriſt continued the whole night in prayer, before that he did chuſe and ſend forth his twelve Apoſtles. It is written alſo in the Acts of the Apoſtles, that the Diſciples which were at Antioch did faſt and pray, before they laid hands upon, or ſent forth Paul and Barnabas. Let us therefore follow the example of our Saviour Chriſt and his Apoſtles, and faſt to prayer, or that we admit and ſend forth this perſon preſented unto us, to the work whereunto we truſt the Holy Ghoſt hath called him.

And then ſhall be ſaid the Litany as afore in the Order of Deacons.

And

And after this place, That it may pleaſe thee to illuminate all Biſhops, &c.

That it may pleaſe thee to illuminate this our Brother elect, and to ſend thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of the Church, and to the honour, praiſe and glory of thy Name.

Anſwer.

We beſeech thee to hear us, good Lord.

Concluding the Litany in the end with this Prayer.

Almighty God, the giver of all good things, which by thy holy Spirit haſt appointed diverſe Orders and Miniſters in thy Church; mercifully behold this thy Servant now called to the work and miniſtry of a Biſhop, and replenish him ſo with the truth of thy Doctrine and innocency of life, that both by word and deed he may faithfully ſerve thee in this Office, to the glory of thy Name, and profit of thy Congregation, through the merits of our Saviour Jeſus Chriſt, who liveth and reigneth with thee and the holy Ghoſt, world without end, Amen.

Then the Archbiſhop ſitting in a Chair, ſhall ſay to him that is to be Conſecrated,

BRother, foraſmuch as holy Scripture, and the old Canons commandeth, that we ſhould not be haſty in laying on hands, and admitting of any perſon to the Government of the Congregation of Chriſt, which he hath purchaſed with no leſs price than the effuſion of his own Blood: conſider diligently with your ſelf the weight and importance of that Miniſtration, into which ye are deſired to enter. For the Office of a Biſhop is not a Miniſtration of any light matter, but of great weight and importance, as the Apoſtle Paul ſaith, Who is ſufficient for theſe things? Conſider how great a Truſt is committed to you, to be Diſpenſers of the Doctrine of Chriſt, and of his Sacraments: Conſider that you are called to be Watchmen, and to take heed unto your ſelves, and to the whole flock, wherein the holy Ghoſt hath placed you, to feed the Church of God, which he hath purchaſed with his own Blood. Conſider that you are called to be Spiritual Fathers and Phyſicians of the ſouls of his people, to be diligent in Prayers, and in ordering your own lives, and the lives of your Families, according to the Doctrine of Chriſt, and to make both your ſelves and them, as much as in you lieth, wholeſome examples and patterns for the people to follow. Conſider that you are called to be Stewards of the Lord, to diſpenſe his goods, to govern his Houſe, and to miniſter his Juſtice, and to ſtand before him at the great day, for which you and all Miniſters ſhall be moſt ſtrictly examined. Have always therefore before your eyes the account that you have to render for your Miniſtration, unto him who is the Judge of all men. And ſeeing you have not only the cure of your own ſouls, but alſo of all thoſe whom you ſhall ſo take to be of your Charge and Family, be ſure that you uſe ſuch diligence to frame and faſhion your own ſelves and your Families according to the Doctrine of Chriſt, that you may be able to exhort with wholeſome Doctrine, and to withſtand and convince the adverſe part. Be ſtudious in reading the holy Scriptures, and in calling upon God by Prayer, for the Heavenly wiſdom and underſtanding, that you may be able wiſely to diſcharge your Office, remembring always that the Prayer of Conſtant and Faithful People is effectual, both for the Miniſter and for the People. Be merciful to diſcharge the Duties of your Office, as the Servants of Chriſt, and Stewards of the Houſhold of God, that in all your Doctrine you may ſet forth with ſincerity the Word of God, and the Faith of Chriſt, as the Catholick Church and the Primitive Fathers have taught, and not teach for Doctrines the Commandments of men, but ſo that you may with a good Conſcience uſe the Diſcipline of Chriſt, when the manners of the Diſobedient and Stubborn require the ſame, according to the Commandments of God. Be ſo merciful that you be not too remiſs, leſt you ſeem to fleſh and cheriſh the people committed to your Charge, and not to feed and inſtruct them. Be ſo wiſe and conſiderate, that you be not raſh in the buſineſs of Ordination, leſt you be partaker of other mens ſins. Keep your ſelf pure and ſound from ſins, that you may be an example to the People of Purity and Integrity. Be ſo diligent to frame and faſhion the manners of thoſe that belong to your Family, that they may live purely and ſoberly, and without offence. Finally, ſo behave your ſelf in all things, that the Adverſary may have no juſt occaſion to ſpeak evil of you, and to diſpiſe your Miniſtration.

Are you perſwaded that you be truly called to this Miniſtration according to the will of our Lord Jeſus Chriſt, and the order of this Realm?

Anſwer.

I am ſo perſwaded.

The Archbiſhop.

ARe you perſwaded that the holy Scriptures contain ſufficiently all Doctrine required of neceſſity for eternal ſal-

bation, through the faith in Jeſus Chriſt? And are you determined with the ſame holy Scriptures to inſtruct the people committed to your charge, and to teach or maintain nothing, as required of neceſſity to eternal ſalvation, but that you ſhall be perſwaded may be concluded and proved by the ſame?

Anſwer.

I am ſo perſwaded, and determined by Gods grace.

The Archbiſhop.

WIll you then faithfully exerciſe your ſelf in the ſaid holy Scriptures, and call upon God by prayer for the underſtanding of the ſame, ſo as ye may be able by them to teach and exhort with wholſome Doctrine, and to withſtand and convince the gainſayers?

Anſwer.

I will ſo do by the help of God.

The Archbiſhop.

BE you ready with all faithful diligence to baniſh and drive away all erroneous and ſtrange Doctrines, contrary to Gods Word, and both privately and openly to call upon and encourage others to the ſame?

Anſwer.

I am ready the Lord being my helper.

The Archbiſhop.

WIll you deny all ungodlineſs and worldly luſts, and live ſoberly, righteouſly, and godly in this world; that you may ſhew your ſelf in all things an example of good works unto others, that the adverſary may be aſhamed, having nothing to lay againſt you?

Anſwer.

I will ſo do, the Lord being my helper.

The Archbiſhop.

WIll you maintain and ſet forwards (as much as in you lieth) quietneſs, peace and love among all men: and ſuch as be unquiet, diſobedient and criminous within your Diocels, correct and puniſh according to ſuch authority as ye have by Gods Word, and as to you ſhall be committed by the ordinances of this Realm?

Anſwer.

Anſwer.

I will ſhew by the help of God.

The Archbiſhop.

WIll you ſhew your ſelf gentle, and be merciful for Chriſts ſake to poor and needy people, and to all ſtrangers deſtitute of help?

Anſwer.

I will ſo ſhew my ſelf by Gods help.

The Archbiſhop.

ALmighty God our heavenly Father, who hath given you a good will to do all theſe things, grant alſo unto you ſtrength and power to perform the ſame, that he accompliſhing in you the good work which he hath begun, ye may be found perfect and irreprehenſible at the later day, through Jeſus Chriſt our Lord. Amen.

Then ſhall be ſung or ſaid, Come holy Ghoſt, &c.

As it is ſet out in the order of Priеſts.

That ended, the Archbiſhop ſhall ſay,

Lord hear our prayer.

Anſwer.

And let our cry come unto thee.

℣ Let us pray.

ALmighty God and moſt merciful Father, which of thine infinite goodneſs haſt given thy only and moſt dear beloved Son Jeſus Chriſt to be our Redeemer, and Author of everlaſting life, who after that he had made perfect our redemption by his death, and was aſcended into heaven, poured down his gifts abundantly upon men, making ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Doctors, to the edifying and making perfect his Congregation: grant we beſeech thee to this thy ſervant ſuch grace, that he may evermore be ready to ſpread abroad thy Goſpel, and glad tidings of reconcilement to God, and to uſe the authority given to him, not to deſtroy him but to ſave, not to hurt but to help: ſo that he as a wiſe and faithful ſervant giving to thy family meat in due ſeaſon, may at the laſt be received into joy, through Jeſu Chriſt our Lord, who with thee and the holy Ghoſt, liveth and raigneth one God world without end. Amen.

Then

Then the Archbiſhop and Biſhops preſent, ſhall lay their hands upon the head of the elected Biſhop, the Archbiſhop ſaying,

TAke the holy Ghoſt, and remember that thou ſtir up the grace of God which is in thee, by impoſition of hands: for God hath not given us the ſpirit of fear, but of power, and love, and ſoberneſs.

Then the Archbiſhop ſhall deliver him the Bible, ſaying,

GIve heed unto reading, exhortation and Doctrine. Think upon theſe things contained in this book. Be diligent in them, that the increaſe coming thereby, may be manifeſt unto all men. Take heed unto thy ſelf, and unto reading and be diligent in doing them: for by doing this thou ſhalt ſave thy ſelf, and them that hear thee. Be to the flock of Chriſt a ſhepherd, not a wolf: feed them, devour them not: hold up the weak, heal the ſick, bind together the broken, bring again the outcaſts, ſeek the loſt: be ſo merciful that ye be not too remiſs: ſo miniſter diſcipline, that you forget not mercy, that when the Shepherd ſhall come, you may receive the immarceſcible Crown of glory, through Jeſus Chriſt our Lord. Amen.

Then the Archbiſhop ſhall proceed to the Communion, with whom the new Conſecrated Biſhop, with other ſhall alſo Communicate. And for the laſt Collect immediately before the Benediction, ſhall be ſaid this Prayer.

MOſt merciful Father, we beſeech thee to ſend upon this thy ſervant thy heavenly benediction; and ſo endue him with thy holy Spirit, that he preaching thy Word may not only be earneſt to reprove, beſeech and rebuke with all patience and Doctrine, but alſo may be to ſuch as believe an wholeſome example in word, in converſation, in love, in faith, in chaſtity, and purity: that faithfully fulfilling his courſe, at the later day he may receive the Crown of righteouſneſs laid up by the Lord, the righteous Judge, who liveth and reigneth one God with the Father and the holy Ghoſt, world without end. Amen.

At

At the HEALING.

The GOSPEL,

Written in the 16 Chapter of St. Mark, beginning at the 14 Verſe.

JESUS appeared unto the eleven as they ſat at meat, and caſt in their teeth their unbelief and hardneſs of heart, becauſe they believed not them which had ſeen that he was riſen again from the dead. And he ſaid unto them, Go ye into all the world, and preach the Goſpel to all creatures: He that believeth and is baptized, ſhall be ſaved; but he that believeth not ſhall be damned. And theſe tokens ſhall follow them that believe: In my Name they ſhall caſt out devils, they ſhall ſpeak with new tongues, they ſhall take away ſerpents, and if they drink any deadly thing it ſhall not hurt them. * They ſhall lay their hands on the ſick, and they ſhall recover. So when the Lord had ſpoken unto them, he was received into heaven, and is on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with miracles following.

* Here the infirm perſons are preſented to the KING, who ſtill kneels, and the KING layeth his hands upon them.

The GOSPEL,

Written in the firſt Chapter of St. John, beginning at the firſt Verſe.

IN the beginning was the Word, and the Word was with God, and God was the Word. The ſame was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was Life, and the Life was the Light of men, and the Light ſhined in the darkneſs, and the darkneſs comprehended it not. There was ſent from God a man whoſe name was JOHN. The ſame came as a witneſs, to bear witneſs of the Light, that all men through him might believe. He was not that Light, but was ſent to bear witneſs of the Light. * That Light was the true Light, which lighteth every man that cometh into the world. He was in the world, and

* Here they are again preſented unto the King upon their knees, and the King putteth his Gold upon their heads.

the

the world was made by him, and the world knew him not. He came among his own, and his own received him not. But as many as received him, to them gave he power to be made Sons of God, even them that believed on his Name: which were born not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same Word became flesh, and dwelt among us, and we saw the glory of it, as the glory of the only begotten Son of the Father, full of grace and truth.

The PRAYERS.

Vers. Lord have mercy upon us.
Resp. Lord have mercy upon us.
Vers. Christ have mercy upon us.
Resp. Christ have mercy upon us.
Vers. Lord have mercy upon us.
Resp. Lord have mercy upon us.

OUr Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done on Earth as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

These Answers are to be made by them that come to be healed.

Vers. O Lord save thy servants.
Resp. Which put their trust in thee.
Vers. Send help unto them from above.
Resp. And evermore mightily defend them.
Vers. Help us O God our Saviour.
Resp. And for the Glory of thy Name deliver us; be merciful unto us sinners for thy Name's sake.
Vers. O Lord hear our prayer.
Resp. And let our cry come unto thee.

O Almighty God, who art the Giver of all health, and the Aid of them that seek to Thee for succour; we call upon Thee for thy help and goodness mercifully to be shewed unto these thy servants, that they being healed of their infirmity, may give thanks unto thee in thy holy Church, through Jesus Christ our Lord. Amen.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

A

A copy of thacte made for thabrogacion of certayne holy-dayes, according to the transumpte late sent by the kyngs hyghnes to all bisshops with his graces strayght commaundment, to signifie his farther pleasure to all Colleges, Religious houses and Curates, within theyr dioceese for the publicacyon, and also effectual and universal observacion of the same. *An.* 1536.

FOr as moch as the nombre of holy-dayes is so excessyuely grown and yet dayly more and more by mens deuocyon, yea rather superstycyon was like further to encrease, that the same was and sholde be not onely prejudiciall to the common weale, by reason that it is occasion as well of moche slouth and ydelnes, the very nourisshe of theues, vacabundes, and of dyuers other unthryftynesse and inconuenyences, as of decays of good mysteryes and artes, utyle and necessary for the common welthe, and losse of mans sode many tymes, beynge clene destroyed thrugh the superstycious obseruance of the said holy-dayes, in not takyng thopertunitie of good and serene wheather offered upon the same in time of harvest, but also pernicyous to the soules of many men, whiche being entysed by the lycencyous vacacyon and lybertye of those holy dayes, do upon the same commonly use and practise more excesse ryote and superfluitie than upon any other dayes. And sith the Sabboth day was ordeyned for mans use, and therefore ought to gyue place to the necessitie and behode of the same whan soeuer that shall occure: moch rather any other holy day institute by man. It is therefore by the kyngs hyghnes auctority, as supreme head in earth of the Church of Englande, with the Common assent and consent of the prelates and clergy of this his realme in Conuocacyon lawfully assembled and congregate, among other thyngs decreed, ordeyned and established.

¶ Fyrst that the feests of Dedicacyon of the church shall in all places throughout this realm be celebrated and kepte on the fyrst sonday of the moneth of October for ever, and upon none other day. ¶ Item that the feest of the patrone of every church within this Realm, called commonly the Church-holy-day, shall not from henceforth be kepte or observed as a holy day, as hereto-

the world was made by him, and the world knew him not. He came among his own, and his own received him not. But as many as received him, to them gave he power to be made Sons of God, even them that believed on his Name: which were born not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same Word became flesh, and dwelt among us, and we saw the glory of it, as the glory of the only begotten Son of the Father, full of grace and truth.

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¶ Fyrſt that the feeſts of Dedicacyon of the church ſhall in all places throughout this realm be celebrated and kepte on the fyrſt ſonday of the moneth of Octobre for ever, and upon none other day. ¶ Item that the feeſt of the patrone of every church within this Realm, called commonly the Churches holy-day, ſhall not from henceforth be kepte or obſerued as a holy day, as hereto-

fore hath been used, but that it shall be lawful to all and singular persons, residente or dwellynge within this realme to go to their work, occupacyon or mystery, and the same truely to exercyse and occupy upon the said feest, as upon any other workeyday, excepte the said feest of the Church-holy day be such as must be ells universally observed, as a holy-day by this ordynance following.

Also that all those feests or day holy-days which shall happen to occurre, eyther in the harvest time which is to be compted from the fyrst day of July unto the xxix. day of Septembre, or elles in the terme time at Westmynster, shall not be kept or observed from henceforth as holy dayes, but that it may be lawful for every man to go to his work or occupacyon upon the same as upon any other workeyday, excepte alwayes the feests of the apostles, of our blessed lady, and of saynt George. And also such feestes as wherein the Kings Judges at Westminster-hall do not use to syttе in Judgment, all which shall be kepte holy and solempne of every man, as in tyme past have been accustomed. Provyded alwayes, that it may be lawfull unto all preests and clerkes, as well secular as regular in the forsayd holy-dayes now abrogate, to synge or saye their accustomed servyce for those holy dayes in their churches: so that they do not the same solempnely, nor do rynge to the same after the manner used in hygh holy-dayes, ne do commaunde or indict the same to be kepte or observed as holy dayes.

Finally, That the feest of the Nativitie of our lord, of Easter, of the Nativitie of saynt John the baptiste, and of Saynt Michaell, shall be from henceforth compted, and accepted and taken for the iiii. general offering days.

And for further declaracyon of the premysses, be it knowen that Easter terme begynneth alwayes the xviii. day after Easter, reckoning Easter-day for one, and endeth the monday next after thascencyon day. Trinitie terme begynneth alwayes the wednesday next after thoctaues of Trinitie sonday, and endeth the xi. or xii day of July. Myghelmas terme beginneth the ix. or x. day of October, and endeth the xxviii. or xxix. day of Nouember.

Hillary terme begynneth the xvii. or xviii. day of January, and endeth the xi. or xii. day of February.

In Easter terme upon the thascension daye. In Trinitie terme upon the Nativity of saynt John Baptist. In Myghelmas terme upon Alholten day. In Hillary terme upon Candlemas day. The Kings Judges at Westminster do not use to syt in Judgment, nor upon any sondayes.

By

By the Queen.

A Proclamation againſt the Deſpiſers or Breakers of the Orders preſcribed in the Book of Common-prayer.

THe Queens Majeſty being right ſorry to underſtand that the order of Common-prayer, ſet forth by the common conſent of the Realm, and by authority of Parliament, in the firſt year of her Reign, wherein is nothing contained but the Scripture of God, and that which is conſonant unto it, is now of late of ſome men deſpiſed, and ſpoken againſt, both by open preachings, and writings, and of ſome bold and vain curious men, new and other Rites found out and frequented, whereupon contentions, ſects and diſquietneſs doth ariſe among her people: and for one godly and uniform order, diverſity of Rites and ceremonies, Diſputations, and Contentions, Schiſms and Diviſions already riſen, and more like to enſue. The cauſe of which diſorders, her Majeſty doth plainly underſtand to be the negligence of the Biſhops and other Magiſtrates, who ſhould cauſe the good Laws and Acts of Parliament made in this behalf to be better executed and not ſo diſſembled and winked at, as hitherto (it may appear) that they have been.

For ſpeedy remedy whereof, her Majeſty ſtraightly chargeth and commandeth all Archbiſhops and Biſhops, and all Juſtices of Aſſiſes, and Oyer and Terminer, and all Mayors, head Officers of Cities and Towns Corporate, and all other who have any authority to put in execution the Act for the Uniformity of Common-prayer, and the adminiſtration of the Sacraments made in the firſt year of her gracious Reign, with all diligence and ſeverity, neither favouring nor diſſembling with one perſon nor other, who doth neglect, deſpiſe, or ſeek to alter the godly Orders and Rites ſet forth in the ſaid Book: But if any perſon ſhall by publick preaching, writing, or printing, contemn, deſpiſe, or diſparage the Orders contained in the ſaid Book, they ſhall immediately apprehend him, and cauſe him to be impriſoned, until he hath anſwered to the Law, upon pain that the chief Officers, being preſent at any ſuch preaching, and the whole Pariſh, do anſwer for their contempt and negligence. Likewiſe, if any

ſhall forbeat to come to the Common-prayer, and receive the Sacraments of the Church, according to the Order in the ſaid Book allowed, upon no juſt and lawful cauſe: all ſuch perſons they ſhall enquire of, preſent, and ſee puniſhed, and ordered according as is preſcribed in the ſaid Act, with more care and diligence than heretofore hath been done: the which negligence hath been cauſe why ſuch diſorders have of late now ſo much and in ſo many places encreaſed and grown.

And if any perſons ſhall either in private houſes, or in publick places make aſſemblies, and therein uſe other Rites of Common-prayer and Adminiſtration of the Sacraments than is preſcribed in the ſaid Book, or ſhall maintain in their houſes any perſons being notoriouſly charged by Books or Preachings to attempt the alteration of the ſaid Orders, they ſhall ſee ſuch perſons puniſhed with all ſeverity, according to the Laws of this Realm, by pains appointed in the ſaid Act.

And becauſe theſe matters do principally appertain to the perſons Eccleſiaſtical, and to the Eccleſiaſtical Government, her Majeſty giveth a moſt ſpecial and earneſt charge to all Archbiſhops, Biſhops, Archdeacons, and Deans, and all ſuch as have ordinary juriſdiction, in ſuch caſes have a vigilant eye and care to the obſervation of the Orders and Rites in the ſaid Book preſcribed, throughout their Cures and Dioceſs, and to proceed from time to time by ordinary and Eccleſiaſtical juriſdiction, as is granted them in the ſaid Act, with all celerity and ſeverity againſt all perſons who ſhall offend againſt any of the Orders in the ſaid Book preſcribed, upon pain of her Majeſties high diſpleaſure, for their negligence, and deprivation from their Dignities and Benefices, or other Cenſures to follow, according to their demerits.

Given at *Greenwich* the 20 day of *October*, 1573. In the fifteenth year of the Queens Majeſties Reign.

God ſave the Queen.

By

By the Queen.

A Proclamation againſt the Sectaries of the Family of Love.

WHereas by report of ſundry of the Biſhops of this Realm, and others, having cure of ſouls, the Queens Majeſty is informed, that in ſundry places of her ſaid Realm, in their ſeveral Dioceſſes, there are certain perſons who do ſecretly in corners make privy aſſemblies of divers ſimple unlearned people, and after they have craftily and hypocritically allured them to eſteem them to be more holy & perfect men than other are, they do then teach them damnable Hereſies, directly contrary to divers of the principal Articles of our Belief and Chriſtian Faith; and in ſome parts ſo abſurd and fanatical, as by feigning to themſelves a monſtrous new kind of ſpeech never found in the Scriptures, nor in ancient Father or Writer of Chriſts Church, by which they do move ignorant and ſimple people at the firſt rather to marvel at them, than to underſtand them: but yet to colour their ſect withal, they name themſelves to be of the Family of Love, and then as many as ſhall be allowed by them to be of that Family, to be elect and ſaved, and all others of what Church ſoever they be, to be rejected & damned: and for that upon conventing of ſome of them before the Biſhops and Ordinaries, it is found that the ground of their ſect is maintained by certain lewd, heretical and ſeditious books, firſt made in the Dutch tongue, and lately tranſlated into Engliſh, and printed beyond the ſeas, and ſecretly brought over into the Realm, the author whereof they name H. N. without yelding to him upon their examination any other name, in whoſe name they have certainly books ſet forth, called, Evangelium Regni, or a joyful Meſſage of the Kingdom, Documental Sentences, The prophecie of the ſpirit of love, a publiſhing of peace upon the earth, and ſuch like. And conſidering alſo it is found, that theſe Sectaries hold opinion, that they may before any Magiſtrate Eccleſiaſtical or Temporal, or any other perſon not being profeſſed to be of their ſect, (which they term the Family of Love) by oath or otherwiſe deny any thing for their advantage, ſo as though many of them are well known to be teachers and ſpreaders abroad of theſe dangerous and damnable ſects, yet by their own confeſſion they cannot be condemned, whereby they are more dangerous in any Chriſtian Realm: Therefore her

Majeſty

Majeſty being very ſorry to ſee ſo great an evil by the malice of the Devil firſt begun and practiſed in other Countries, to be now brought into this her Realm, and that by her Biſhops and Ordinaries ſhe underſtandeth it very requiſite, not only to have theſe dangerous Hereticks and Sectaries to be ſeverely puniſhed, but that alſo all other means be uſed by her Majeſties Royal authority, which is given her of God to defend Chriſts Church, to root them out from further inficting of her Realm, ſhe hath thought meet and convenient, and ſo by this her Proclamation ſhe willeth and commandeth that all her Officers and Miniſters temporal, ſhall in all their ſeveral vocations, aſſiſt the Archbiſhops and Biſhops of her Realm, & all other perſons Eccleſiaſtical, having cure of Souls, to ſearch out all perſons duly ſuſpected to be either teachers or profeſſors of the foreſaid damnable ſects and by all good means to proceed ſeverely againſt them being found culpable, by order of the Laws either Eccleſiaſtical or Temporal; and that alſo ſearch may be made in all places ſuſpected for the Books and Writings maintaining the ſaid Hereſies and Sects, and them to deſtroy and burn. And whereſoever ſuch Books ſhall be found after the publication hereof, in cuſtody of any perſon, other than ſuch as the Ordinaries ſhall permit, to the intent to peruſe the ſame for confutation thereof, the ſame perſons to be attached and committed to cloſe priſon, there to remain, or otherwiſe by Law to be condemned, until the ſame ſhall be purged and cleared of the ſame Hereſies, or ſhall recant the ſame, and be thought meet by the Ordinary of the place to be delivered. And that whoſoever in this Realm ſhall either print, or bring, or cauſe to be brought into this Realm any of the ſaid Books, the ſame perſons to be attached and committed to priſon, and to receive ſuch bodily puniſhment and other mulct as fautors of damnable Hereſies. And to the execution hereof her Majeſty chargeth all her Officers, and Miniſters, both Eccleſiaſtical and Temporal, to have ſpecial regard, as they will anſwer not only afore God, whoſe glory and truth is by theſe damnable Sects greatly ſought to be defaced, but alſo will avoid her Majeſties indignation, which in ſuch caſes as theſe are, they ought not eſcape, if they ſhall be found negligent and careleſs in the execution of their authorities. Given at our Mannour of Richmond, the third of October, in the two and twentieth year of our Reign.

God ſave the Queen.

By

By the Queen.

A Proclamation againſt certain ſeditious and ſchiſmatical Books and Libels &c.

THe Queens moſt Excellent Majeſty conſidering how within theſe few years paſt, and now of late, certain ſeditious and evildiſpoſed perſons towards her Majeſty, and the Government eſtabliſhed for cauſes Eccleſiaſtical within her Majeſties Dominions, have deviſed, written printed, or cauſed to be ſeditiouſly and ſecretly publiſhed and diſperſed, ſundry ſchiſmatical and ſeditious Books, diffamatory Libels, and other phantaſtical writings amongſt her Majeſties ſubjects containing in them Doctrine very erroneous, and other matters notoriouſly untrue, and ſlanderous to the State, and againſt the godly reformation of Religion and Government Eccleſiaſtical eſtabliſhed by Law, and ſo quietly of long time continued, and alſo againſt the perſons of Biſhops, and others placed in authority Eccleſiaſtical under her Highneſs, by her authority, in railing ſort, and beyond the bounds of all good humanity: All which Books, Libels, and Writings, tend by their ſcope to perſuade and bring in a monſtrous and apparent dangerous Innovation within her Dominions and Countries, of all manner of Eccleſiaſtical Government now in uſe, and to the abridging, or rather to the overthrow of her Highneſs lawful Prerogative, allowed by Gods Law, and eſtabliſhed by the Laws of the Realm, and conſequently to reverſe, diſſolve, and ſet at Liberty the preſent Government of the Church, and to make a dangerous change of the form of Doctrine, and uſe of Divine Service of God, and the miniſtration of the Sacraments now alſo in uſe, with a raſh and malicious purpoſe alſo to diſſolve the Eſtate of the Prelacy, being one of the three antient Eſtates of this Realm under her Highneſs, whereof her Majeſty mindeth to have ſuch reverend regard, as to their places in the Church and Common-wealth appertaineth. All which ſaid lewd and ſeditious practiſes, do directly tend to the manifeſt wilful breach of great number of good Laws and Statutes of this Realm, inconveniences nothing regarded by ſuch Innovations.

In

In conſideration whereof, her Highneſs graciouſly minding to provide ſome good and ſpeedy remedy to withſtand ſuch notable dangerous and ungodly attempts, and for that purpoſe to have ſuch enormous malefactors diſcovered and condigniy puniſhed, doth ſignifie this her Highneſs miſliking and indignation of ſuch dangerous and wicked enterpriſes, and for that purpoſe doth hereby will and ſtraightly charge and command, that all perſons whatſoever, within any her Majeſties Realms and Dominions, who have or hereafter ſhall have any of the ſaid ſeditious Books, Pamphlets, Libels or Writings, or any of like nature already publiſhed, or hereafter to be publiſhed, in his or their cuſtody, containing ſuch matters as above are mentioned, againſt the preſent Order and Government of the Church of England, or the lawful Miniſters thereof, or againſt the Rites and Ceremonies uſed in the Church, and allowed by the Laws of the Realm: That they, and every of them do preſently after, with convenient ſpeed bring in, and deliver up the ſame unto the Ordinary of the Dioceſs, or of the place where they inhabit, to the intent they may be utterly defaced by the ſaid Ordinary, or otherwiſe uſed by them. And that from henceforth no perſon or perſons whatſoever be ſo hardy as to write contrive, print, or cauſe to be publiſhed or diſtributed, or to keep any of the ſame; or any other Books, Libels, or Writings of like nature and quality contrary to the true meaning and intent of this her Majeſties Proclamation. And likewiſe, that no man hereafter give any inſtruction, direction favour or aſſiſtance to the contriving, writing, printing, publiſhing, or diſperſing of the ſame, or ſuch Books, Libels, or Writings whatſoever, as they tender her Majeſties good favour, will avoid her high diſpleaſure, and as they will anſwer the contrary at their uttermoſt perils: and upon ſuch pains and penalties, as by the Law any way may be inflicted upon the offenders, in any of theſe behalfs, as perſons maintaining ſuch ſeditious actions, which her Majeſty mindeth to have ſeverely executed. And if any perſon have had knowledge of the Authors, Writers, Printers or diſperſers thereof, which ſhall within one month after the publication hereof, diſcover the ſame to the Ordinary of the place where he had ſuch knowledg, or to any of her Majeſties Privy Council: the ſame perſon ſhall not for his former concealment be hereafter moleſted or troubled. Given at her Majeſties Palace at Weſtminſter, the xiii. of February, 1588. In the xxxi. year of her Highneſs Reign. *God ſave the Queen.*

ARTICLES

To be Enquired in the

VISITATION

IN THE

First Year of the Reign of our moſt dread Sovereign Lady

ELIZABETH,

By the Grace of GOD,

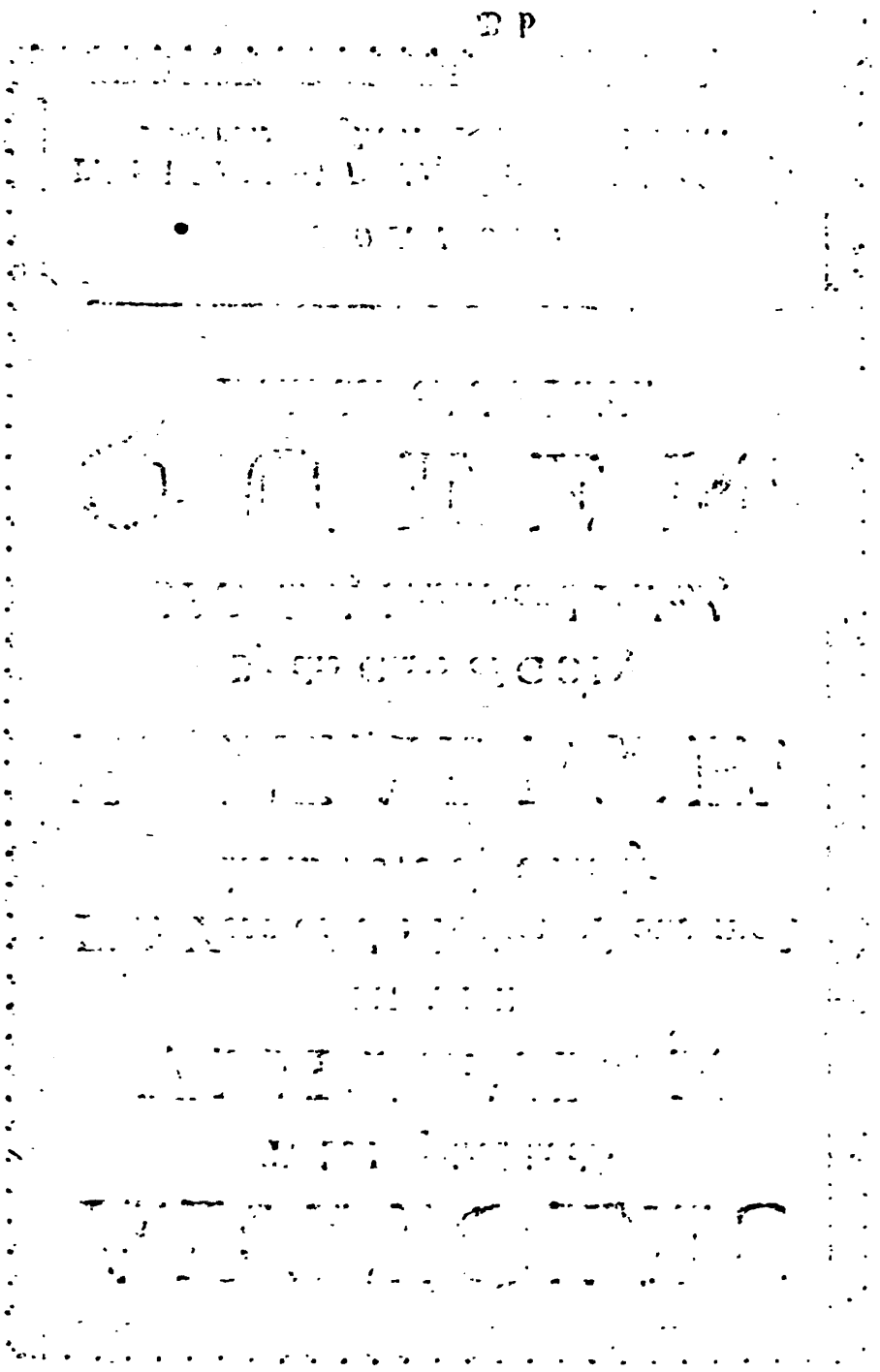
Of *England*, *France* and *Ireland*,

QUEEN,

Defender of the Faith.

LONDON:

Printed for *Blanch Pawlet*, at the *Bible* in *Chancery-Lane* near *Fleetſtreet*. MDCLXXXIV.



Articles, &c. *Anno* 1559.

First, Whether any Parſon, Vicar or Curate be reſident continually upon his Benefice, doing his duty in preaching, reading, and duly miniſtring the holy Sacraments. Reſidency.

Item, Whether in their Churches and Chappels all Images, Shrines, all Tables, Candleſticks, Trindals, and Rolls of Wax, Pictures, Paintings, and all other monuments of feigned and falſe Miracles, Pilgrimages, Idolatry and Superſtion, be removed, aboliſhed and deſtroyed. Falſe miracles.

Item, Whether they do not every holy-day, when they have no Sermon immediately after the Goſpel, openly, plainly, and diſtinctly recite to their Pariſhioners in the Pulpit, the Lords Prayer, the Belief, and the Ten Commandments in Engliſh. The Lords prayer.

Item, Whether they do charge Fathers and Mothers, Maſters and Governors of Youth, to bring them up in ſome vertuous ſtudy and Occupation. To bring up youth.

Item, Whether ſuch beneficed men as be lawfully abſent from their Benefices, do leave their Cures to a rude and unlearned perſon, and not to an honeſt, well learned and expert Curate, which can and will teach you wholſom Doctrine. Curates.

Item, Whether they do diſcourage any perſon from reading of any part of the Bible, either in Latine or Engliſh, and do not rather comfort and exhort every perſon to read the ſame at convenient times, as the very lively word of God, and the ſpecial food of mans ſoul. Reading the Scriptures.

Item, Whether Parſons, Vicars, Curates and other Miniſters, be common haunters and reſorters to Taverns or Alehouſes, giving themſelves to drinking, rioting, and playing at unlawful games, and do not occupy themſelves in the reading or hearing of ſome part of the holy Scripture, or in ſome other godly exerciſe. Taverns and games.

Item, Whether they have admitted any man to preach in their Cures, not being lawfully licenſed thereunto, or have been licenſed accordingly. Preachers.

Item, Whether they uſe to declare to their Pariſhioners any thing to the extolling or ſetting forth of vain and ſuperſtitious Superſtition.

ſtitious Religion, Pilgrimages, Relicks or Images, or lighting of Candles, kiſſing, kneeling, or decking of the ſame Images.

Regiſter. Item, Whether they have one Book or Regiſter kept, wherein they write the day of every Wedding, Chriſtning and Burying.

Obedience. Item, Whether they have exhorted the people to obedience, to the Queens Majeſty and Miniſters, and to charity and love one to another.

The Sacrament. Item, Whether they have admoniſhed their Pariſhioners that they ought not to preſume to receive the Sacrament of the Body and Blood of Chriſt, before they can ſay perfectly the Lords Prayer, the Articles of the Faith, and the Ten Commandments in Engliſh.

Hoſpitality. Item, Whether they be reſident upon their Benefices, and keep hoſpitality, or no: whether they do releive their Pariſhioners, and what they give them.

Reparations. Item, Whether Proprietaries, Parſons, Vicars, and Clerks, having Churches, Chappels and Manſions, do keep their Chancels, Boſſories, Vicarages, and all other houſes appertaining to them, in due reparations.

Prayers in Engliſh. Item, whether they do counſel or move their Pariſhioners, rather to pray in a Tongue not known, than in Engliſh, or put their truſt in any certain number of Prayers, as in ſaying over a number of Beads, or other like.

Beads.

Defamed perſons. Item, Whether they have received any perſons to the Communion, being openly known to be out of charity with their Neighbors, or defamed with any notorious crime, and not reformed.

Poor mens box. Item, Whether they have provided, and have a ſtrong Cheſt for the poor mens Box, and ſet and faſtned the ſame in a place of the Church moſt convenient.

Teſtament. Item, Whether they have diligently called upon, exhorted and moved their Pariſhioners, and eſpecially when they make their Teſtaments, to give to the ſaid poor mens box, and to beſtow that upon the poor, which they were wont to beſtow upon Pilgrimages, Pardons, Trentals, and upon other like blind devotions.

Sick. Burial. Item, Whether they have denied to viſit the ſick, or bury the dead being brought to the Church.

Simony. Item, Whether they have bought their Benefices, or come to them by fraud, guile, deceit or Simony.

Item,

Item, Whether they have given open monition to their Parishioners, to detect and present to their Ordinary all Adulterers and Fornicators, and such men as have two wives living within their Parishes. Adulterers.

Item, Whether they have monished their Parishioners openly, that they should not sell, give, nor otherwise alienate any of their Church-goods. Church goods.

Item, Whether they or any of them, do keep more Benefices and other Ecclesiastical Promotions than they ought to do, not having sufficient Licenses and Dispensations thereunto, and how many they be, and their names. Many Benefices.

Item, Whether they minister the holy Communion any otherwise, than only after such form and manner as it is set forth by the common authority of the Queens Majesty and the Parliament. Communion.

Item, Whether you know any person within your Parish or elsewhere, that is a letter of the Word of God to be read in English, or sincerely preached in place and times convenient. Letters of the word or preaching.

Item, Whether in the time of the Litany, or any other Common-Prayer, in time of the Sermon or Homily, and when the Priest readeth the Scriptures to the Parishioners, any person have departed out of the Church without just and necessary cause, or disturbed the Minister otherwise. Goers out of the Church.

Item, Whether the money coming and rising of any Cattel, or other moveable stocks of the Church, and money given and bequeathed to the finding Torches, Lights, Tapers or Lamps, not paid out of any lands, have not been employed to the poor mens Chest. Church-mony

Item, Who hath the said stocks and money in their hands, and what be their names. Keepers of the Church-mony.

Item, Whether any undiscreet person do uncharitably contemn and abuse Priests and Ministers of the Church. Contempt of Priests.

Item, Whether there be any other Grammar taught in any School within this Diocess, than that which is set forth by the Authority of King *Henry* the eighth. The Kings Grammar.

Item, Whether the Service of the Church be done at due and convenient hours. The tim of Service.

Item, Whether any have used to commune, jangle, and talk in the Church in the time of prayer, reading of the Homily, preaching, reading or declaring of the Scripture. Talkers in the Church.

Item, Whether any have wilfully maintained and defended any heresies, errors, or false opinions contrary to the faith of Christ and holy Scripture. Heresies.

Item

Drunkards. Item, Whether any be common drunkards, ſwearers or blaſphemers of the Name of God.

Adulterers. Item, Whether any have committed adultery, fornication, or inceſt, or be common Bawds or receivers of ſuch evil perſons, or vehemently ſuſpected of any of the premiſes.

Brawlers. Item, Whether any be brawlers, ſlanderers, chiders, ſcolders, and ſowers of diſcord between one perſon and another.

Sorcerers. Item, Whether you know any that do uſe Charms, Sorceries, Inchantments, Invocations, Circles, Witchcrafts, Soothſaying, or any like crafts or imaginations invented by the Devil, and eſpecially in the time of womens travel.

Pulpits. Item, Whether Churches, Pulpits, and other neceſſaries appertaining to the ſame, be ſufficiently repaired, and if they be not, in whoſe default the ſame is.

Reſorters to other Churches. Item, Whether you know any, that in contempt of their own Pariſh-Church, do reſort to any other Church.

Inholders. Item, Whether any Inholders or Ale-houſe-keepers, do uſe commonly to ſell meat and drink in the time of Common-prayer, preaching, reading of the Homilies, or Scripture.

Divorce. Item, Whether you know any to be married within the degrees prohibited by the Laws of God, or that be ſeparated or divorced without the degrees prohibited by the Law of God, and whether any ſuch have married again.

Privy contracts. Item, Whether you know any to have made privy contracts of Matrimony, not calling two or more witneſſes thereunto, nor having thereto the conſent of their Parents.

Banns. Item, Whether they have married ſolemnly, the Banns not firſt lawfully asked.

Executors. Item, Whether you know any Executors, or Adminiſtrators of dead mens goods, which do not beſtow ſuch of the ſaid goods as were given and bequeathed, or appointed to be diſtributed among the poor people, repairing of high ways, finding of poor Scholars, or Marrying of poor Maidens, or ſuch other like charitable deeds.

Images. Item, Whether you know any that keep in their houſes any defaced Images, Tables, Pictures, Paintings, or other Monuments of feigned and falſe Miracles, Pilgrimages, Idolatry and Superſtition, and do adore them, and ſpecially ſuch as have been ſet up in Churches, Chappels and Oratories.

Books. Item, What books of holy Scripture you have delivered to be burnt, or otherwiſe deſtroyed, and to whom you have delivered the ſame.

Item,

Item, What bribes the accuſers, promoters, perſecutors, Eccleſiaſtical Judges, and other the Commiſſioners appointed within the ſeveral Dioceſſes of this Realm, have received by themſelves or other, of thoſe perſons which were in trouble, apprehended, or impriſoned for Religion. Bribes.

Item, What goods moveable, lands, fees, offices, or promotions, have been wrongfully taken away in the time of Queen *Maries* Reign, from any perſon which favored the Religion now ſet forth. Loſs of goods.

Item, How many perſons have for Religion died by fire, famine, or otherwiſe, or have been impriſoned for the ſame. How many burnt.

Item, That you make a true preſentement of the number of all perſons which died within your Pariſhes ſithence the Feaſt of St. *John* the Baptiſt, which was in the year of our Lord God, One thouſand five hundred fifty and eight, unto the Feaſt laſt paſt, making therein a plain diſtinct declaration how many men, women, and men-children the ſame were, and the names of the men. Certificate of the dead.

Item, Whether you know any man in your Pariſh ſecretly or in unlawful Conventicles, ſay or hear Maſs, or any other ſervice prohibited by the law. Secret Maſſes.

Item, Whether you know any perſon in your Pariſh to be a ſlanderer of his neighbors, or a ſower of diſcord between party and party, man and wife, Parents and their Children, or that hath invented, bruited, or ſet forth any rumours, falſe and ſeditious tales, ſlanders, or makers, bringers, buyers, ſellers, keepers or conveyors of any unlawful books, which might ſtir and provoke ſedition, or maintain ſuperſtitious ſervice within this Realm, or any Aiders, Counſellors, Procurers or Maintainers thereunto. False rumour. Unlawful books.

Item, Whether the Church of your Pariſh be now vacant or no, who is the Patron thereof, how long it hath been vacant, who doth receive the tythes, oblations, and other commodities during the time of the vacation, and by what authority, and in what eſtate the ſaid Church is at this time, and how long the Parſon or Vicar hath had that Benefice. Patron, Tithes, Vacation.

Item, Whether any Minſtrels, or any other perſons do uſe to ſing or ſay any Songs or Ditties that be vile or unclean, and eſpecially in deriſion of any godly order now ſet forth and eſtabliſhed. Minſtrels.

Item,

Letany in English.

Item, Whether the Letany in English with the Epistle and Gospel which was by the Queens Highness Proclamation willed to be read to the people, were put in use in your Churches; and if not, who were the letters thereof.

Distinct.

Item, Whether the Curates and Ministers do leisurely, plainly and distinctly read the publick Prayers, Chapters and Homilies as they ought to do.

God save the Queen.

ARTI.

ARTICULI

PER

Archiepiſcopum, Epiſcopos, & reliquum Clerum *Cantuarienſis* Provinciæ, in Synodo inchoata *Londini* viceſimo quarto die menſis *Novembris*, Anno Domini 1584. Regnique Sereniſſimæ in Chriſto Principis Dominæ *ELIZABETHÆ*, Dei Gratia *Angliæ*, *Franciæ* & *Hiberniæ* Reginæ, Fidei Defenſoris, &c. viceſimo ſeptimo ſtabiliti, & Regia auctoritate approbati & confirmati.

LONDINI:

Pro *Bl. Pawlet*, ad Inſigne Sanctorum Bibliorum in Vico *Chancery-Lane* propè *Fleet-ſtreet*. 1684.

Articuli pro Clero.

Ut homines idonei ad ſacros Ordines, & Beneficia (uti vocant) Eccleſiaſtica admittantur.

PRimò cautum eſt, nequis poſthac ad ſacros Ordines ſuſcipiatur, qui non eodem quoque tempore Præſentationem ſui ipſius ad Beneficium aliquod intra dioceſim ſive Juriſdictionem ejuſdem Epiſcopi a quo ſacros Ordines petit, tunc vacans exhibuerit: vel qui non eidem Epiſcopo certum, verum & indubitatum Certificatorium tulerit de Eccleſia aliqua intra dioceſim ſive Juriſdictionem dicti Epiſcopi, in qua curæ animarum inſervire poſſit: Vel quia aliqua Cathedrali aut Collegiata Eccleſia, vel Collegio Cantabrigienſi aut Oxonienſi non fuerit conſtitutus. Vel ſaltem, qui ab eodem Epiſcopo in Beneficium aliquod, ſive ad Curam (uti vocant) inſerviendam tunc etiam vacantem, non ſit mox admittendus.

Deinde, ut quis Epiſcopus poſthac aliquem in ſacros ordines cooptet, qui non ex ſuâ ipſius Dioceſi fuerit, niſi vel ex altera noſtratium Academiarum prodierit: vel, niſi literas (ut loquuntur) dimiſſorias ab Epiſcopo, cujus Dioceſanus exiſtet, attulerit, & viceſimum quartum ætatis ſuæ annum jam compleverit, ac etiam in altera dictarum Academiarum gradum aliquem ſcholaſticum ſuſceperit, vel ſaltem, niſi rationem fidei ſuæ juxta Articulos illos Regiones in Synodo Epiſcoporum & Cleri approbatos Latino ſermone reddere poſſit, adeo ut ſacrarum literarum teſtimonia, quibus eosdem Articulorum veritas innititur, recitare etiam valeat: Ac alterius, de vitæ ſuæ laudabili & morum integritate literas teſtimoniales ſub ſigillo vel alicujus Collegii Cantabrigienſis aut Oxonienſis, ubi annum moram fecerit, vel alicujus ſufficientis ad pacem D. Regiæ conſervandam aſſignati, una cum ſubſcriptione & teſtimonio aliorum proborum & fide dignorum hominum ejuſdem Pa-

roeciæ, ubi per tres annos ante proximè elapſos commoratus eſt, exhibeat.

Quod ſi verò aliquis Epiſcopus aliquem ad ſacros ordines admiſerit, qui prædictis qualitatibus non ſit præditus, is per Archiepiſcopum, aſſidente ſibi hac in parte uno alio Epiſcopo, ab ordinatione Miniſtrorum & Diaconorum per integrum biennium ſuſpendatur, ac eam præterea pœnam incurrat, quæ de jure in ejuſmodi Epiſcopos, qui ad ordines Eccleſiaſticos ſine titulo aliquem promovebunt, ſtatuitur.

Ad hæc, nequis Epiſcopus aliquem in Beneficium (uti vocant) inſtituat, niſi qui prædictis conditionibus ornatus fuerit.

Quòd ſi Curia de Arcubus aut Audientiæ per viam duplicis querelæ, ſeu alio quovis modo contra Epiſcopum hac in parte agat, quia homines minimè idoneos ac habiles admittere renuit; tunc licebit Archiepiſcopo, vel auctoritate propria, vel gratia ſpeciali à Regia Majeſtate impetrata, ejuſmodi proceſſus amputare, quò laudibilis Epiſcopi induſtria debitum ea ratione ſortiatur effectum.

Denique, ut quolibet anno ad feſtum S. Archangeli, vel intra ſex hebdomadas idem feſtum ſubſequentes, unuſquiſque Epiſcopus numerum, nomina, gradus & qualitates eorum omnium quos in ſacros ordines, vel in aliqua Beneficia eodem anno precedente promoverit, ad Archiepiſcopum tranſmittat.

De moderanda ſolennis Pœnitentiæ commutatione.

NE qua fiat poſthac ſolennis Pœnitentiæ commutatio, niſi rarioribus gravioribuſque de cauſis, atque adeò cum ipſi Epiſcopo conſtiterit, eam eſſe ad Reum reconciliandum & reformandum ſaniorem & tutiorem rationem.

Deinde, quòd mulcta illa pecuniaria vel in relevamen pauperum ejuſdem Parœciæ, vel in alios pios uſus erogetur, idque Eccleſiæ ſolenniter & fideliter approbetur & innoteſcat.

Quòd ſi verò crimen fuerit notorium ac publicum, Reus ipſe vel in propria ſua perſona publicè in Eccleſia pœnitentiam ſuam minimè fictam profitendo, læſæ Eccleſiæ ſatisfaciet, vel

Eccleſiæ

Ecclesiæ ministeri in præsentia ipsius Rei, palam è suggestu, ejus submissionem, & pœnitentiæ suæ coram Ordinario suo peractionem, atque etiam in veræ suæ resipiscentiæ testimonium quantam pecuniarum summam in usus supradictos erogandum reddiderit, denunciabit.

De moderandis quibusdam indulgentiis, pro celebratione Matrimonii absque trinundina denunciatione, quam Bannos vocant Matrimoniales.

QUandoquidem honestæ, claræ ac illustris conditionis homines, sive urgente aliqua necessitate, sive aliis non contemnendis rationibus, Matrimonium aliquando celebrandi causas habere possunt, facultate sibi de Bannis matrimonialibus aut non omnino, aut semel iterúmve denunciandis indulta, sine aliquo gravi scandalo seu detrimento; Ideirco ad evitanda generaliter quæ hac in parte notantur incommoda, visum est cavere ne illæ facultates sive indulgentiæ de celebrando absque Bannis Matrimonio concedantur, nisi idonea cautio prius sub hisce conditionibus ineatur; nimirum, Primò, quod nullum postea constabit impedimentum Præcontractus, Consanguinitatis, Affinitatis, vel ullius alterius legitimæ causæ cujuscunque ratione. Secundò, quòd eo tempore quo ejusmodi facultas sive indulgentia concedetur, nulla controversia, lis seu querela mota est, vel dependet coram aliquo Judice Ecclesiastico aut Civili, de ejusmodi legitimo impedimento Matrimonii inter hujusmodi personas contrahendi aut contracti. Ac tertiò, quòd ad Nuptiarum solennizationem non accedent, nisi assensu & expresso consensu Parentum sive Tutorum prius impetrato. Et ulteriùs, quod Matrimonii celebratio publicè ac tempestivè in facie Ecclesiæ fiet. Cujus quidem cautionis formula seu exemplar in scriptis concipietur, ac ubicunque Episcopo in suæ cujusque Diœcesi imitanda proponetur.

Proviso semper, quòd quicunque contra hanc ordinationem deliquerit, ab executione officii per sex integros menses suspendetur.

De quibuſdam circa Excommunicationem neceſſitas coercendis ſive reformandis.

QUia Excommunicationis uſus in Eccleſia perpetuæ legis vigorem jam obtinuit, atque in omni juriſdictione Eccleſiaſtica exercenda hucuſque retinetur, ideo abſque grandi mutatione totius ejuſce juriſdictionis & plurimarum hujus Regni legum, innovari vel alterari nequit. Nihilominus, ut Excommunicatio (quæ auctoritatis ac diſciplinæ Eccleſiaſticæ quaſi nervus quidam ac vinculum habendum eſt) ad priſtinum ſuum uſum, decus & dignitatem reducatur; cautum eſt, ut quoscunque, Cenſuræ iſta in immediatam pœnam cujuſvis generis Hæreſeos, Schiſmatis, Symoniæ, Perjurii, Uſuræ, Inceſtus, Adulterii, ſeu gravioris alicujus criminis venerit infligenda, ſententia ipſa vel per Archiepiſcopum, Epiſcopum, Decanum, Archidiaconum, vel Prebendarium, quod ſacris ordinibus & Eccleſiaſtica juriſdictione præditus fuerit, in propria perſona pronunciabitur, una cum ejuſmodi frequentia & aſſiſtentia, quæ ad majorem rei authoritatem conciliandam conducere videbitur.

Denique quod unuſquiſque Vicarius Generalis, Officialis ſeu Commiſſarius, qui ordines Eccleſiaſticos non ſuſceperit, eruditum aliquem Presbyterum ſibi aſcerſit & aſſociabit, qui ſufficientem auctoritatem vel ab ipſo Epiſcopo in juriſdictione ſua, vel ab Archidiacono (Presbytero exiſtente) in juriſdictione ſua munera, idque ex præſcripto ipſius Judicis tunc præſentis, Excommunicationis ſententiam pro contumacia denunciabit.

Volumus etiam, ut ſicut conſtitutum eſt ejuſmodi Excommunicationem per Miniſtrum Eccleſiæ denunciari: Ita ipſe Judex de abſolutione ipſius Rei poſt ſatisfactionem ſuam præſtitam, eundem Miniſtrum certiorem faciat; qui eandem abſolutionem populo publicè denunciabit: Ac interim quod licet liceat dicto Miniſtro Reum a ſacris arcere & repellere tanquam in Eccleſiam minimè recipiendum, donec ejuſmodi Certificatorium ab ipſo Judice exhibuerit.

De

De Beneficiorum pluralitate cohibenda.

QUod nemini in posterum facultas sive indulgentia concedatur de pluribus beneficiis simul retinendis, nisi hujusmodi tantùm, qui pro eruditione sua & maximè digni, & ad officium suum plenius præstandum maximè habiles & idonei censebuntur; nimirum, ut is qui hujusmodi facultate fruiturus est, sit ad minimum Artium Magister, & publicus ac idoneus verbi Divini Concionator: ita tamen, ut idoneæ etiam, cautione obstrictus teneatur, de personali sua residentia in singulis beneficiis per bonam anni cujusque partem faciendâ, & quod ejusmodi beneficia triginta milliarium spatio ad summum non distent ab invicem. Denique, quod idoneum Curatum habeat, qui plebem ejus Parœciæ in qua non residebit, instituat ac informet, modò facultates ejusdem beneficii talem commodè sustinere possit. Archiepiscopo vel ejus Diœcesan. Episcopo videbuntur.

De feodis quæ officiariis Ecclesiasticis & eorum ministris debentur.

CAutum insuper volumus, quod neque alia neque majora feoda ab Episcopo, Ordinario, Archdiacono, vel eorum ministris deinceps ulla de causâ percipiantur, quam ea quæ ineunte hoc regnum Regia nunc Majestate percipi solebant. Quodque tabula quædam singulorum hujusmodi feodorum summas continens, in quolibet consistorio ante festum S. Johannis Baptistæ proximè venturum figatur, cujus exemplar manu ipsius Ordinarii subsignatum intra tempus prædictum ad Archiepiscopum transmittetur.

Provisò semper, quòd neque Archiepiscopo, neque Episcopo, vel directè vel indirectè, aliquam pecuniarum summam pro admittendis ad sacros ordines hominibus accipere licebit, idque sub pœna Juris.

De inquisitione per Episcopos instituenda.

QUamprimùm commodè fieri poterit, vel ad summum intra unius anni spatium post hujus Synodi finem, quilibet Episcopus de singulorum Ministrorum qui in sua diœcesi degunt conditione, moribus, ac eruditione diligenter inquirat: per quos etiam & quo tempore ad sacros ordines admissi, quodque vitæ genus sectati sint priusquam in ministerium sint cooptati, ac de hisce omnibus ipsum Archiepiscopum infra dictum tempus debitè certiorem faciet.

Episcopi in sua quisque Diœcesi de omnium Rectoriarum, Vicariarum ac cæterorum Ecclesiasticorum Beneficiorum suæ Diœceseos valore annuo, juxta censum libri illius qui primitiarum dicitur, si modo ibidem censeantur; aliter verò juxta communem eorum æstimationem; quot item Appropriationes; cujus veri valoris annui, & qui sint earum Proprietarii; Necnon de Curatorum salariis annuis diligentem facient inquisitionem, Ac de hisce similiter omnibus intra tempus antea præscriptum, dictum Archiepiscopum certiorem reddent.

FINIS.

CELEBRATIO
Cœnæ Domini
IN
FUNEBRIBUS,

Si Amici & Vicini
Defuncti Communicare velint, *&c.*

Anno 2. Eliz. Regin. 1560.

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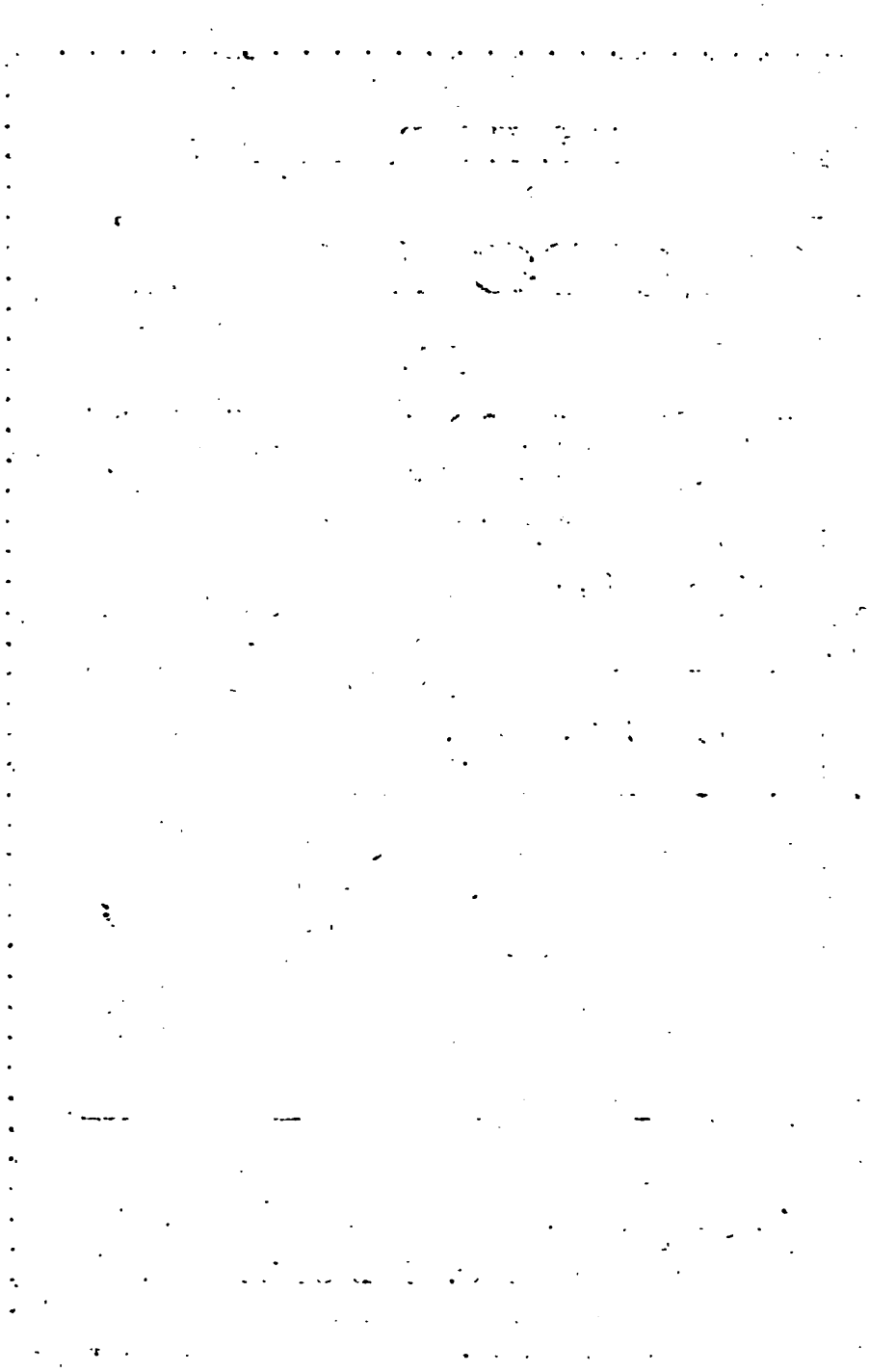
Printed for *Blanch Pawlet*, at the *Bible* in *Chancery-Lane* near *Fleetſtreet*. MDCLXXXIV.



ELIZABETHA, *Dei Gratia*, Angliæ, Franciæ, & Hiberniæ *Regina*, *Fidei Defensor*, &c. *Omnibus ad quos præsentes Literæ pervenerint*, *Salutem*. *Cum memores Officii nostri erga Deum Omnipotentem*, (*cujus providentia Principes regnant*) *legibus quibusdam celeberrimis consensu trium Regni nostri Statuum*, *sanctis*, *anno Regni nostri primo*, *Regium nostrum assensum libenter præbuerimus*: *inter quas una lex lata est*, *ut Preces publicæ*, *una*, & *eadem certa*, & *præscripta precandi forma*, *lingua vulgari*, & *vernacula*, *passim in Ecclesia Anglicana haberentur*, *quo Subditi nostri quid orarent*, *facilius intelligerent*: & *absurdum illum*, *diuque in Ecclesia inveteratum errorem*, *tandem devitarent*. *Fieri enim non potest*, *ut precationes*, *supplicationes*, *aut gratiarum actiones non intellectæ*, *mentis ardorem aliquando excitent* & *accendant*, *cum spiritu* & *veritate*. *Deum qui Spiritus est*, *non vis tantum strepitu adorari vult*; *Cui rei etiam addi potest*, *quod hac cæca ignoratione*, *superstitiosæ preces*, *aut res alienæ*, *non satis idoneæ quæ Deo profunderentur*, *cordium humanorum scrutatori*, *sæpenumero prophanæ offerebantur*. *Notum vobis esse volumus*, *quod*, *quoniam intelligimus Col-*

legia utriusque Academiæ, Cantabrigiensis & Oxoniensis: *Collegium item novum prope* Wintoniam & Etonense, *bonis literis dicata, supplicibus votis petere, ut quo sacrarum literarum monumenta Latina, ad uberiorem Theologiæ fructum eis reddantur magis familiaria, eis liceat eadem forma Precum Latine uti. Omnibus Reipublicæ nostræ membris, quantum in nobis est, consulere, & cum eorum necessitati, qui Latina non intelligunt, tum eorum voluntati qui ut raquem linguam percipiunt, consulere cupientes, constituimus per præsentes, licitum esse, & permissum nostra Authoritate & privilegio Regali, tam Decano & Sodalitio Ecclesiæ Christi in Academia nostra* Oxoniæ, *quam Præsidibus, Custodibus, Rectoribus, Magistris & Sodalitatibus omnium & singulorum Collegiorum* Cantabrigiæ, Oxoniæ, Wintoniæ, Etonæ, *hoc modo precandi Latine, uti publice in Ecclesiis & Sacellis suis quem nos per nostrum Typographum edi curavimus in hoc præsenti volumine, convenientem cum Anglicano nostro Publicarum precum libro, jam per universum nostrum Regnum recepto & usitato. Cui item peculiaria quædam in Christianorum funebribus & exequiis decantanda adjungi præcipimus, Statuto illo prædicto Ritu Publicarum Precum (cujus supra mentionem fecimus) anno primo Regni nostri promulgato in contrarium non obstante.*

Proviso semper, quod in ejusmodi Collegiis, quibus Laicorum parochiæ annexæ erunt, ac in reliquis etiam, ad quorum Templa Laici eorundem Collegiorum famuli & Ministri, sive alii quicunque Latinæ linguæ imperiti, necessario adire debent, his hora aliquot opportunæ & loca in dictis Ecclesiis aut Sacellis, assignentur, in quibus, Festis saltem diebus, Preces matutinæ & vespertinæ legantur & recitentur: Et Sacramentorum administrationes suis temporibus Anglice, ad Laicorum ædificationem celebrare possint. Eadem etiam formula Latine precandi primitim uti, hortamur omnes reliquos Ecclesiæ nostræ Anglicanæ Ministros,

 cujuscunque

cujuſcunque gradus fuerint, iis diebus, quibus aut non ſolent, aut non tenentur Parochianis ſuis ad ædem ſacram pro more accedentibus, publice Preces vernacula lingua, ſecundum formam dicti Statuti recitare. In præmiſſorum autem fidem & teſtimonium, has literas noſtras fieri fecimus patentes.

Dat. apud Palatium noſtrum de *Weſtmonaſterio*, Sexto die *Aprilis*, Anno regni noſtri ſecundo, 1560.

In Commendationibus Benefactorum.

AD cujuſque termini finem Commendatio fiat Fundatoris, aliorumque Clarorum virorum, quorum beneficientia Collegium locupletatur.

Ejus hæc ſit forma.

Primum recitetur clara voce Oratio Dominica.

Pater noſter qui es in Cœlis, &c.

Deinde recitentur tres Pſalmi.
Exaltabo te Deus, *Pſalm* 144.
Lauda anima mea Do. *Pſalm* 145.
Laudate Dominum quoniam bonus, *Pſ.* 146.

Poſt hæc legatur Cap. 44. *Eccleſiaſtici.*

His finitis, ſequatur Concio: in qua Concionator Fundatoris ampliſſimam munificentiam prædicet: quantus ſit literarum uſus oſtendat: quantis laudibus afficiendi ſunt qui literarum ſtudia beneficientia ſua excitent: quantum ſit ornamentum Regno doctos viros habere, qui de rebus controverſis vere judicare poſſunt, quanta ſit Scripturarum laus, & quantum illa omni humani Authoritati antecedant, quanta

quanta ſit ejus Doctrinæ in vulgus utilitas, & quam late pateat: quam egregium & regium ſit (cui Deus univerſæ plebis ſuæ curam commiſit) de multitudine Miniſtrorum verbi laborare, atque hi ut honeſti atque eruditi ſint, curare: atque alia ejus generis, quæ pii & docti viri cum laude illuſtrare poſſint.

Hac concione peroràta, decantetur

Benedictus Dominus Iſrael.

Ad extremum hæc adhibeantur.

Miniſter.

In memoriam æternam erit juſtus.

Reſponſio.

Ab auditu malo non timebit.

Miniſter.

Juſtorum animæ in manu Dei ſunt.

Reſponſio.

Nec attingit illos cruciatus.

Oremus.

DOmine Deus, Reſurrectio & Vita Credentium, qui ſemper es laudandus, tum in viventibus quam in defunctis, agimus tibi gratias, pro Fundatore noſtro N. cæteriſque Benefactoribus noſtris, quorum beneficiis hic ad pietatem & ſtudia literarum alimur: rogantes ut nos, his donis ad tuam gloriam recte utentes, una cum illis, ad reſurrectionis gloriam immortalem perducamur: per Jeſum Chriſtum Dominum noſtrum. *Amen.*

Celebratio

Celebratio Cœnæ Domini in Funebribus, ſi Amici & vicini defuncti communicare velint.

Collecta.

MIſericors Deus, pater Domini noſtri Jeſu Chriſti, qui es Reſurrectio & vita, in quo qui credidit etiamſi mortuus fuerit, vivet; &, in quo qui crediderit & vivit non morietur in æternum: quique nos docuiſti per ſanctum Apoſtolum tuum *Paulum*, non debere mærere pro dormientibus in Chriſto, ſicut ii qui ſpem non habent reſurrectionis, humiliter petimus, ut nos a morte peccati reſuſcites ad vitam juſtitiæ, ut cum ex hac vita emigramus, dormiamus cum Chriſto, quemadmodum ſperamus hunc fratrem noſtrum & in generali reſurrectione, extremo die, nos una cum hoc fratre noſtro reſuſcitati, & receptis corporibus, regnemus una tecum in vita æterna; per Dominum noſtrum Jeſum Chriſtum. *Amen.*

Epiſtola. 1 Theſſ. 4.

NOlo vos ignorare fratres de his qui obdormierunt; ne doleatis quemadmodum & cæteri non habentes ſpem. Nam ſi credimus quod Jeſus mortuus eſt & reſurrexit, ſic & Deus eos qui obdormierunt, per Jeſum, adducet cum illo. Hoc enim vobis dicimus in verbo Domini, quod nos qui vivimus, & reliqui erimus in adventum Domini, nequaquam præveniemus eos qui dormiunt. Quoniam ipſe Dominus cum hortatu & voce Archangeli, ac tuba Dei deſcendet de Cœlo: & mortui in Chriſto reſurgent primum: deinde nos qui vivemus, qui reliqui erimus, ſimul cum illis rapiemur in nubibus in occurſum Domini in aere, & ſic ſemper cum Domino erimus. Proinde conſolemini vos mutuo ſermonibus his.

Evan-

Evangelium, Joan. 6.

DIxit Jeſus Diſcipulis ſuis, & Turbis Judæorum; Omne quod dat mihi pater, ad me veniet: & eum qui venit ad me, non ejicio foras. Quia deſcendi de Cœlo, ut faciam non quod ego volo, ſed quod vult is qui miſit me. Hæc eſt autem voluntas ejus qui miſit me, Patris, ne quid perdam ex omnibus quæ dedit mihi, ſed reſuſcitem illa in noviſſimo die. Hæc eſt autem voluntas ejus qui miſit me, ut omnis qui videt filium & credit in eum, habeat vitam æternam, & ego ſuſcitabo eum noviſſimo die.

Vel hoc Evangelium, Joan. 5.

DIxit Jeſus diſcipulis ſuis & Turbis Judæorum: Amen, Amen dico vobis, qui ſermonem meum audit, & credit ei qui miſit me, habet vitam æternam, & in condemnationem non veniet, ſed tranſivit a morte in vitam. Amen, Amen dico vobis, quod veniet hora & nunc eſt, quando mortui audient vocem filii Dei; & qui audierint, vivent. Sicut enim pater habet vitam in ſemetipſo, ſic dedit & filio habere vitam in ſemetipſo: & poteſtatem dedit ei judicandi quoque, quia Filius hominis. Nolite mirari hoc: quia veniet hora in qua omnes qui in monumentis ſunt, audient vocem ejus, & prodibunt, qui bona fecerunt in reſurrectionem vitæ; qui vero mala egerunt, in reſurrectionem condemnationis.

ARTICULI

De quibus convenit inter

Archiepiſcopos,

ET

EPISCOPOS

Utriuſque Provinciæ,

ET

CLERUM UNIVERSUM,

In Synodo, *Londini.*

Anno 1562. ſecundum computationem Eccleſiæ *Anglicanæ*, ad tollendam opinionum diſſentionem, & conſenſum in vera Religione firmandum.

Editi authoritate ſereniſſimæ Reginæ.

LONDINI:

Pro *Bl. Pawlet*, ad Inſigne Sanctorum Bibliorum in Vico *Chancery-Lane* propè *Fleet-ſtreet*. 1684.

1. De Fide in ſacro-ſanctam Trinitatem.

UNus eſt vivus, & verus Deus, æternus, incorporeus, impartibilis, impaſſibilis, immenſæ potentiæ, ſapientiæ, ac bonitatis, creator, & conſervator omnium, tum viſibilium, tum inviſibilium. Et in unitate hujus divinæ naturæ, tres ſunt perſonæ, ejuſdem eſſentiæ, potentiæ ac æternitatis, Pater, Filius, & Spiritus ſanctus.

2. De Verbo, ſive Filio Dei, qui verus homo factus eſt.

FIlius, qui eſt Verbum Patris, ab æterno à Patre genitus, verus & æternus Deus, ac Patri conſubſtantialis, in utero beatæ Virginis, ex illius ſubſtantia naturam humanam aſſumpſit: ita ut duæ naturæ, divina & humana, integre atque perfecte unitate perſonæ fuerint inſeparabiliter conjunctæ, ex quibus eſt unus Chriſtus, verus Deus & verus homo, qui vere paſſus eſt, crucifixus, mortuus, & ſepultus, ut Patrem nobis reconciliaret, eſſetque hoſtia, non tantum pro culpa originis, verum etiam pro omnibus actualibus hominum peccatis.

3. De deſcenſu Chriſti ad inferos.

QUemadmodum Chriſtus pro nobis mortuus eſt, & ſepultus, ita etiam credendes ad Inferos deſcendiſſe.

4. De Resurrectione Christi.

CHristus verè à mortuis resurrexit, suumque corpus cum carne, ossibus, omnibusque ad integritatem humanæ naturæ pertinentibus, recepit: cum quibus in cœlum ascendit, ibique residet, quoad extremo die ad judicandos homines reversurus sit.

5. De Spiritu Sancto.

SPiritus sanctus à Patre & Filio procedens ejusdem est cum Patre, & Filio essentiæ, majestatis, & gloriæ, verus ac æternus Deus.

6. De divinis Scripturis, quod sufficiant ad salutem.

SCriptura sacra continet omnia, quæ ad salutem sunt necessaria, ita, ut quicquid in ea nec legitur, neque inde probari potest, non sit à quoquam exigendum, ut tanquam articulus fidei credatur, aut ad salutis necessitatem requiri putetur.

Sacræ Scripturæ nomine, eos Canonicos libros veteris, & novi Testamenti intelligimus, de quorum authoritate, in Ecclesia nunquam dubitatum est.

De nominibus, & numero Librorum sacræ Canonicæ Scripturæ veteris Testamenti.

Genesis.
Exodus.
Leviticus.
Numeri.
Deuteron.
Josuæ.
Judicum.
Ruth.
Prior Liber Samuelis.
Secundus Liber Samuelis.
Prior Liber Regum.
Secundus Liber Regum.
Prior Liber Paralipom.
Secundus Liber Paralipomen.
Primus Liber Esdræ.
Secundus

Secundus Liber Eſdræ.
Liber Heſter.
Liber Job.
Pſalmi.
Proverbia.
Eccleſiaſtes vel Concionator.
Cantica Solomonis.
4. Prophetæ Majores.
12. Prophetæ Minores.

Alios autem Libros (ut ait Hieronymus) legit quidem Eccleſia, ad exempla vitæ, & formandos mores: illos tamen ad dogmata confirmanda non adhibet, ut ſunt,

Tertius Liber Eſdræ.
Quartus Liber Eſdræ.
Liber Tobiæ.
Liber Judith.
Reliquum Libri Heſter.
Liber Sapientiæ.
Liber Jeſu filii Sirach.
Baruch Propheta.
Canticum trium puerorum.
Hiſtoriæ Suſannæ.
De Bel & Dracone.
Oratio Manaſſes.
Prior Liber Machabeorum.
Secundus Liber Machabeorum.

Novi Teſtamenti omnes libros (ut vulgo recepti ſunt) recipimus, & habemus pro Canonicis.

7. De Veteri Teſtamento.

Teſtamentum vetus, novo contrarium non eſt, quandoquidem tam in veteri, quam in novo, per Chriſtum, qui unicus eſt Mediator Dei, & hominum, Deus & homo, æterna vitæ humano generi eſt propoſita. Quare male ſentiunt, qui veteres tantum in promiſſiones temporarias ſperaſſe confingunt. Quanquam lex à Deo data per Moſen (quoad ceremonias & ritus) Chriſtianos non aſtringat, neque civilia ejus præcepta in aliqua republica neceſſario recipi debeant, nihilominus tamen ab obedientia mandatorum (quæ moralia vocantur) nullus (quantumvis Chriſtianus) eſt ſolutus.

8. De

8. De tribus Symbolis.

Symbola tria, Nycænum, Athanasii, & quod vulgo Apostolorum appellatur, omnino recipienda sunt, & credenda, nam firmissis Scripturarum Testimoniis probari possunt.

9. De Peccato Originali.

Peccatum Originis non est (ut fabulantur Pelagiani) in imitatione Adami situm, sed est vitium, & depravatio naturæ cujuslibet hominis ex Adamo naturaliter propagati: qua fiat, ut ab originali justitia quam longissime distet, ad malum sua natura propendeat, & caro semper adversus spiritum concupiscat, unde in unoquoque nascentium, iram Dei, atque damnationem meretur. Manet etiam in renatis hæc naturæ depravatio. Qua fit ut affectus carnis Græce φρονημα σαρκὸς quod alii sapientiam, alii sensum, alii affectum, alii studium carnis interpretantur,) legi Dei non subjiciatur. Et quamquam renatis & credentibus, nulla propter Christum est condemnatio, peccati tamen in se ratione habere concupiscentiam, fatetur Apostolus.

10. De Libero Arbitrio.

Ea est hominis, post lapsum Adæ, conditio, ut sese naturalibus suis viribus, & bonis operibus, ad fidem, & invocationem Dei convertere, ac preparare non possit. Quare absque gratia Dei (quæ per Christum est) nos præveniente, ut velimus, & cooperante, dum volumus, & pietatis opera facienda, quæ Deo grata sunt, & accepta, nihil valemus.

11. De Hominis Justificatione.

Tantum propter meritum Domini, ac Servatoris nostri Jesu Christi, per fidem, non propter opera, & merita nostra, justi coram Deo reputamur. Quare sola fide nos

justificari

justificari doctrina est salubertima, ac consolationis plenissima, ut in Homilia de justificatione hominis, fusius explicatur.

12. De bonis Operibus.

BOna opera, quæ sunt fructus fidei, & justificatos sequuntur, quanquam peccata nostra expiare, & divini judicii severitatem ferre non possunt: Deo tamen grata sunt: & accepta in Christo, atque ex vera & viva fide necessario proflunt, ut plane ex illis, æque fides viva cognosci possit, atque arbor ex fructu judicari.

13. De Operibus ante Justificationem.

OPera quæ fiunt ante gratiam Christi, & Spiritus ejus afflatum, cum ex fide Jesu Christi non prodeant, minime Deo grata sunt, neque gratiam (ut multi vocant) de congruo merentur. Imo cum non sint facta, ut Deus illa fieri voluit & præcepit, peccati rationem habere non dubitamus.

14. De Operibus Supererogationis.

OPera quæ Supererogationis appellant, non possunt sine arrogantia, & impietate prædicari. Nam illis declarant homines, non tantum se Deo reddere, quæ tenentur, sed plus in ejus gratiam facere, quam deberent, cum aperte Christus dicat, Cum feceritis omnia quæcunque præcepta sunt vobis, dicite, servi inutiles sumus.

15. De Christo, qui solus est sine peccato.

CHristum in nostræ naturæ veritate, per omnia similem factum esse nobis, excepto peccato, a quo purus erat in mente, tum in carne, tum in spiritu. Venit ut agnus, absque macula, qui mundi peccata per immolationem sui semel faciam, tolleret, & peccatum (ut inquit Johannes) in

eo

eo non erat: sed nos reliqui etiam baptizati, & in Christo regenerati, in multis tamen offendimus omnes. Et si dixerimus, quia peccatum non habemus, nos ipsos seducimus, & veritas in nobis non est.

16. De peccato post Baptismum.

Non omne peccatum mortale post Baptismum voluntarie perpetratum, est peccatum in Spiritum sanctum, & irremissible. Proinde lapsis à Baptismo in peccata, locus pœnitentiæ non est negandus: post acceptum Spiritum sanctum possumus à gratia data recedere, atque peccare, denuoque per gratiam Dei resurgere, ac resipiscere: ideoque illi damnandi sunt, qui se quam diu hic vivant, amplius non posse peccare affirmant, aut vere resipiscentibus, veniæ locum denegant.

17. De Prædestinatione & Electione.

Prædestinatio ad vitam, est æternum Dei propositum, quo ante jacta mundi fundamenta, suo consilio, nobis quidem occulto constanter decrevit, eos quos in Christo elegit ex hominum genere, a maledicto & exitio liberare, atque (ut vasa in honorem efficta) per Christum, ad æternam salutem adducere. Unde qui tam præclaro Dei beneficio sunt donati, illi spiritu ejus, opportuno tempore operante secundum propositum ejus, vocantur, vocationi per gratiam parent, justificantur gratis, adoptantur in filios Dei, unigeniti ejus Jesu Christi imagini efficiuntur conformes, in bonis operibus sancte ambulant, & demum ex Dei misericordia pertingunt ad sempiternam felicitatem.

Quemadmodum prædestinationis & electionis nostræ in Christo pia consideratio, dulcis, suavis & ineffabilis consolationis plena est, vere piis, & his qui sentiunt in se vim spiritus Christi, facta carnis, & membra, quæ adhuc sunt super terram, mortificantem, animumque ad cælestia, & superna

perna rapientem. Tum quia fidem noſtram de æterna ſalute conſequenda per Chriſtum plurimum ſtabilit, atque confirmat, tum quia amorem noſtrum in Deum vehementer accendit. Ita hominibus curioſis, carnalibus, & ſpiritu Chriſti deſtitutis, ob oculos perpetuo verſari prædeſtinationis Dei ſententiam, pernitioſiſſimum eſt precipitium, unde illos diabolus protrudit, vel in deſperationem vel in æque pernitioſam impuriſſimæ vitæ ſecuritatem, deinde promiſſiones divinas ſic amplecti oportet, ut nobis in ſacris literis generaliter propoſitæ ſunt, & Dei voluntas in noſtris actionibus ea ſequenda eſt, quam in verbo Dei habemus, diſerte revelatam.

18. De ſperanda æterna ſalute tantum in nomine Chriſti.

SUnt & illi Anathematizandi, qui dicere audent unumquemque in lege aut ſecta quam profitetur eſſe ſervandam, modo juxta illam, & lumen naturæ accurate vixerit, cum ſacræ literæ tantum Jeſu Chriſti nomen prædicent quo ſalvos fieri homines oporteat.

19. De Eccleſia.

ECcleſia Chriſti viſibilis eſt cœtus fidelium, in quo verbum Dei purum prædicatur, & ſacramenta, quoad ea quæ neceſſario exigantur, juxta Chriſti inſtitutum recte adminiſtrantur. Sicut erravit Eccleſia Hieroſolymitana, Alexandrina, & Antiochena: ita & erravit Eccleſia Romana, non ſolum quoad agenda, & cæremoniarum ritus, verum in his etiam quæ credenda ſunt.

20. De Eccleſiæ Authoritate.

HAbet Eccleſia Ritus ſive Cæremonias ſtatuendi jus, & in fidei controverſiis authoritatem; quamvis Eccleſiæ non licet quicquam inſtituere quod verbo Dei ſcripto adverſetur, nec unum Scripturæ locum ſic exponere poteſt, ut

alteri contradicat. Quare licet Ecclesia sit divinorum librorum testis, & conservatrix, attamen ut adversus eos nihil decernere, ita præter illos, nihil credendum de necessitate salutis debet obtrudere.

21. De authoritate Conciliorum generalium.

Generalia Concilia, sine jussu, & voluntate principum congregari non possunt, & ubi convenerint, quia ex hominibus constant, qui non omnes spiritu, & verbo Dei, reguntur, & errare possunt, & interdum errarunt etiam in his quæ ad Deum pertinent: ideoq; quæ ab illis instituuntur, ut ad salutem necessaria; neque robur habent, neque authoritatem, nisi ostendi possint è sacris literis esse desumpta.

22. De Purgatorio.

Doctrina Romanensium de Purgatorio, de indulgentiis, de veneratione, & adoratione, tum imaginum, tum reliquiarum, necnon de invocatione Sanctorum, res est futilis, inaniter conficta, & nullis Scripturarum testimoniis innititur: immo verbo Dei contradicit.

23. De Ministrando in Ecclesia.

Non licet cuiquam sumere sibi munus publice prædicandi, aut administrandi Sacramenta in Ecclesia, nisi prius fuerit ad hæc obeunda legitime vocatus & missus. Atque illos legitime vocatos & missos existimare debemus, qui per homines, quibus potestas vocandi ministros, atque mittendi in vineam Domini publice concessa est in Ecclesia, co-optati fuerint, & asciti in hoc opus.

24. De loquendo in Ecclesia lingua quam populus intelligit.

Lingua populo non intellecta, publicas in Ecclesia preces peragere aut Sacramenta administrare, verbo Dei, & primitivæ Ecclesiæ consuetudini plane repugnat. De-

25. De Sacramentis.

Sacramenta à Christo instituta, non tantum sunt nota professionis Christianorum, sed certa quædam potius testimonia, & efficacia signa gratiæ atque bonæ in nos voluntatis Dei, per quæ invisibiliter ipse in nos operatur, nostramque fidem in se non solum excitat, verumetiam confirmat.

Duo a Christo Domino nostro in Evangelio instituta sunt Sacramenta, scilicet: Baptismus, & Cœna Domini.

Quinque illa vulgo nominata Sacramenta: scilicet, confirmatio, pœnitentia, ordo, matrimonium, & extrema unctio, pro Sacramentis Evangelicis habenda non sunt, ut quæ partim à prava Apostolorum imitatione prosluxerunt, partim vitæ status sunt in Scripturis quidem probati: sed Sacramentorum eandem cum Baptismo, & Cœna Domini rationem non habentes, ut quæ signum aliquod visibile, seu cæremoniam, à Deo institutum, non habeant.

Sacramenta non in hoc instituta sunt à Christo ut spectarentur, aut circumferentur, sed ut rite illis uterentur & in his duntaxat qui digni percipiunt salutarem habent effectum: Qui vero indigne percipiunt, damnationem (ut inquit Paulus) sibi ipsis acquirunt.

26. De vi institutionum divinarum quod eam non tollat malitia Ministrorum.

Quamvis in Ecclesia visibili, bonis mali semper sunt admixti, atque interdum ministerio verbi, & Sacramentorum administrationi præsint, tamen cum non suo, sed Christi nomine agant, ejusque mandato, & authoritate ministrent, illorum ministerio uti licet, cum in verbo Dei audiendo, tum in Sacramentis percipiendis. Neque per illorum malitiam, effectus institutorum Christi tollitur, aut gratia donorum Dei minuitur, quoad eos qui fide, & rite sibi oblata percipiunt, quæ propter institutionem Christi, & promissionem efficacia sunt, licet per malos administrentur.

Ad Ecclesiæ tamen disciplinam pertinet, ut in malos ministros inquiratur, accusenturque ab his, qui eorum flagitia noverint, atque tandem justo convicti judicio deponantur.

27. De Baptismo.

Baptismus non est tantum professionis signum, ac discriminis nota, qua Christiani à non Christianis discernantur, sed etiam est signum regenerationis, per quod, tanquam per instrumentum, recte baptismum suscipientes, Ecclesiæ inseruntur, promissionis de remissione peccatorum, atque adoptione nostra in filios Dei per Spiritum sanctum visibiliter obsignantur, fides confirmatur, & vi divinæ invocationis gratia augetur.

Baptismus parvulorum omnino in Ecclesia retinendus est, ut qui cum Christi institutione optime congruat.

28. De Cœna Domini.

Cœna Domini non est tantum signum mutuæ benevolentiæ Christianorum inter seſe, verum potius est Sacramentum nostræ per mortem Christi redemptionis.

Atque adeo rite, digne, & cum fide sumentibus, panis quem frangimus est communicatio corporis Christi: similiter poculum benedictionis, est communicatio sanguinis Christi.

Panis & Vini Transubstantiatio in Eucharistia ex sacris literis probari non potest. Sed apertis Scripturæ verbis adversatur, Sacramenti naturam evertit, & multarum superstitionum dedit occasionem.

Corpus Christi datur, accipitur, & manducatur in Cœna, tantum cœlesti, & spirituali ratione. Medium autem quo corpus Christi accipitur, & manducatur in Cœna, fides est.

Sacramentum Eucharistiæ, ex institutione Christi non servabatur, circumferebatur, elevabatur, nec adorabatur.

29. De manducatione corporis Christi, & impios illud non manducare.

Impii, & fide viva destituti, licet carnaliter, & visibiliter (ut Augustinus loquitur) corporis, & sanguinis Christi

Christi Sacramentum dentibus premunt, nullo tamen modo Christi participes efficiuntur. Sed potius tantæ rei Sacramentum, seu Symbolum, ad judicium sibi manducant, & bibunt.

30. De utraque specie.

CAlix Domini laicis non est denegandus, utraque enim pars Dominici Sacramenti, ex Christi institutione, & præcepto, omnibus Christianis ex æquo administrari debet.

31. De unica Christi oblatione in cruce perfecta.

OBlatio Christi semel facta, perfecta est redemptio, propitiatio, & satisfactio pro omnibus peccatis totius mundi, tam originalibus, quam actualibus. Neque præter illam unicam, est ulla alia pro peccatis expiatio, unde missarum sacrificia, quibus, vulgo dicebatur, sacerdotem offerre Christum in remissionem pœnæ, aut culpæ pro vivis & defunctis, blasphema figmenta sunt, & perniciosæ impostvræ.

32. De conjugio Sacerdotum.

EPiscopis, Presbyteris, & Diaconis, nullo mandato divino præceptum est, ut aut cœlibatum voveant, aut a matrimonio abstineant. Licet igitur etiam illis, ut cæteris omnibus Christianis, ubi hoc ad pietatem magis facere judicaverint, pro suo arbitratu matrimonium contrahere.

33. De Excommunicatis vitandis.

QUi per publicam Ecclesiæ denuntiationem rite ab unitate Ecclesiæ præcisus est, & Excommunicatus, is ab universa fidelium multitudine (donec per pœnitentiam publice reconciliatus fuerit arbitrio Judicis competentis) habendus est tanquam Ethnicus & publicanus.

34. De Traditionibus Ecclesiasticis.

TRaditiones atque cæremonias easdem, non omnino necessarium est esse ubique, aut prorsus consimiles. Nam

ut variæ semper fuerunt, & mutari possunt, pro Regionum, temporum & morum diversitate, modo nihil contra verbum Dei instituatur.

Traditiones, & cæremonias Ecclesiasticas quæ cum verbo Dei non pugnant, & sunt authoritate publica institutæ, atque probatæ, quisquis privato consilio volens, & data opera, publice violaverit, is ut qui peccat in publicum ordinem Ecclesiæ, quique ledit authoritatem Magistratus, & qui infirmorum fratrum conscientias vulnerat, publice ut cæteri timeant, arguendus est.

Quælibet Ecclesia particularis, sive Nationalis, authoritatem habet instituendi, mutandi aut abrogandi Cæremonias, aut ritus Ecclesiasticos, humana tantum authoritate institutos, modo omnia ad ædificationem fiant.

35. De Homiliis.

TOmus secundus Homiliarum, quarum singulos titulos huic articulo subjunximus, continet piam & salutarem doctrinam, & his temporibus necessariam, non minus quam prior Tomus Homiliarum, quæ editæ sunt tempore Edwardi sexti: Itaque eas in Ecclesiis per ministros diligenter, & clare, ut à populo intelligi possint, recitandas esse judicavimus.

De Nominibus Homiliarum.

Of the right use of the Church.
Against peril of Idolatry.
Of repairing and keeping clean of Churches.
Of good Works.
First of Fasting.
Against Gluttony & Drunkenness.
Against excess of Apparel.
Of Prayer.
Of the Place and Time of Prayer.
That common Prayers and Sacraments ought to be ministred in a known Tongue.
Of the reverent estimation of Gods Word.
Of Alms doing.
Of the Nativity of Christ.

Of

Of the Paſſion of Chriſt.
Of the Reſurrection of Chriſt.
Of the worthy receiving of the Sacrament of the Body and Blood of Chriſt.
Of the gifts of the Holy Ghoſt.
For the Rogation days.
Of the State of Matrimony.
Of Repentance.
Againſt Idleneſs.
Againſt Rebellion.

36. De Epiſcoporum & Miniſtrorum conſecratione.

Libellus de conſecratione Archiepiſcoporum, & Epiſcoporum & de ordinatione Presbyterorum, & Diaconorum, editus nuper temporibus Edvardi VI. & authoritate Parliamenti illis ipſis temporibus confirmatus, omnia ad ejuſmodi conſecrationem & ordinationem neceſſaria continet, & nihil habet, quod ex ſe ſit, aut ſuperſtitioſum, aut impium: itaque quicunque juxta ritus illius libri conſecrati, aut ordinati ſunt, ab anno ſecundo prædicti regis Edwardi, uſque ad hoc tempus, aut impoſterum juxta eoſdem ritus conſecrabuntur, aut ordinabuntur, rite atque ordine, atque legitime ſtatuimus eſſe, & fore conſecratos & ordinatos.

37. De Civilibus Magiſtratibus.

Regia Majeſtas in hoc Angliæ regno, ac cæteris ejus dominiis, ſummam habet poteſtatem, ad quam, omnium ſtatuum hujus regni, ſive illi Eccleſiaſtici ſint, ſive civiles, in omnibus cauſis, ſupremus gubernatio pertinet, & nulli externæ juriſdictioni eſt ſubjecta nec eſſe debet.

Cum Regiæ Majeſtati ſummam gubernationem tribuimus, quibus titulis intelligimus, animos quorundam calumniatorum offendi, non damus Regibus noſtris, aut verbi Dei, aut Sacramentorum adminiſtrationem, quod etiam Injunctiones ab Elizabetha Regina noſtra, nuper editæ, apertiſſime teſtantur. Sed eam tantum prerogativam, quam in ſacris Scripturis à Deo ipſo, omnibus piis Principibus, videmus ſemper fuiſſe

fuisse attributum: hoc est, ut omnes status, atque ordines fidei suæ a Deo commissos, sive illi Ecclesiastici sint, sive civiles, in officio contineant, & contumaces, & delinquentes gladio civili coerceant.

Romanus Pontifex nullam habet jurisdictionem in hoc regno Angliæ.

Leges Regni possunt Christianos propter capitalia, & gravia crimina, morte punire.

Christianis licet, ex mandato Magistratus, arma portare & justa bella administrare.

38. De illicita bonorum Communicatione.

Facultates & bona Christianorum non sunt communia, quoad jus & possessionem (ut quidem Anabaptistæ falso jactant) debet tamen quisque de his quæ possidet, pro facultatum ratione pauperibus eleemosynas benigne distribuere.

39. De Jure Jurando.

Quemadmodum juramentum vanum, & temerarium à Domino nostro Jesu Christo, & Apostolo ejus Jacobo, Christianis hominibus interdictum esse fatemur: ita Christianorum Religionem minime prohibere censemus, quin jubente magistratu in causa fidei, & charitatis, jurare liceat, modo id fiat juxta Prophetæ doctrinam, in justitia, in judicio & veritate.

40. Confirmatio Articulorum.

Hic Liber antedictorum Articulorum jam denuo approbatus est, per assensum & consensum serenissimæ Reginæ Elizabethæ Dominæ nostræ Dei gratia Angliæ, Franciæ, & Hiberniæ Reginæ, Defensoris Fidei, &c. retinendus, & per totum Regnum Angliæ exequendus. Qui Articuli, & lecti sunt, & denuo confirmati, subscriptione D. Archiepiscopi & Episcoporum superioris domus, & totius Cleri inferioris domus in Convocatione Anno Dom. 1571.

LIBER

LIBER

Quorundam

CANONUM

DISCIPLINÆ

Ecclesiæ Anglicanæ,

ANNO MDLXXI.

De Episcopis.
De Decanis Ecclesiarum.
De Archidiaconis.
De Cancellariis, &c.
De Ædituis Ecclesiarum.
De Concionatoribus.
De Residentia.
De Pluralitatibus.
De Ludimagistris.
De Patronis, &c.

LONDINI:

Pro *Bl. Pawlet*, ad Insigne Sanctorum Bibliorum in Vico *Chancery-Lane* propè *Fleetstreet*. 1684.

De Epiſcopis.

Sequuntur in hoc libello certi quidam articuli de ſacro miniſterio, & procuratione Eccleſiarum, in quos plene conſenſum eſt in Synodo a Domino Matthæo Archiepiſ. Cantuar. & totius Angliæ Primate & Metropolitano, & reliquis omnibus ejus Provinciæ Epiſcopis, partim perſonaliter præſentibus, partim procuratoria manu ſubſcribentibus in ſynodo inchoata Londini in æde Divi Pauli, tertio die Aprilis. 1571.

OMNES EPISCOPI diligenter docebunt Evangelium, non tantum in Eccleſiis Cathedralibus quibus præſunt, ſed etiam paſſim, per omnes Eccleſias ſuæ cujuſque diœceſeos, ubi maxime putabunt expedire.

Imprimis autem cohortabuntur populum ad lectionem, & auditionem Sacrarum Scripturarum: utque ſtatis temporibus conveniant ad ſuas quique Eccleſias, & diligenter auſcultent Sacris Concionatoribus, utque ſubmiſſe & audiant pias preces, quæ à Miniſtro dicentur, & una precentur ipſi, & cœleſtium Myſteriorum, ut nunc in Eccleſiis noſtris authoritate, & juſſu totius Regni legitime, & pie procurantur, ſint participes.

Epiſcopus quiſq; ante Calendas Septembris proximas, advocabit ad ſe omnes publicos Concionatores, quicunq; erunt in ſua cujuſq; diœceſi, & ab illis repetet facultates concionandi, quas habent authentico ſigillo conſignatas, eaſque vel retinebit apud ſe, vel extinguet. Deinde, delectu illorum prudenter facto, quoſcunq; ad illam tantam functionem, ætate, doctrina, judicio, innocentia, modeſtia, gravitate, pares invenerit, illis novas facultates ultro dabit: ita tamen ut prius ſubſcribant articulis chriſtianæ religionis

ligionis publice in ſynodo approbatis, fidemque dent, ſe velle tueri, & defendere doctrinam eam, quæ in illis continetur, ut conſentientiſſimam veritati divini verbi.

Epiſcopus etiam atque etiam conſiderabit, quod genus hominum admittat in famulitium. Fit enim interdum, ubi hæc cautio & diligentia non adhibetur, ut homines impios & veræ religionis inimicos, & criminoſos, & tota vita impuros, & ſceleratos admittamus. Ex eo adverſarius facile capiet maledicendi occaſionem.

Epiſcoporum famuli in omni veſtis genere, ita ſe modeſte & compoſite ornabunt, ut fratres ſuos, quos *Paulus* appellat domeſticos fidei, non offendant.

Epiſcopus nemini poſthac manum imponet, niſi inſtituto in bonis literis, vel in Academia, vel in inferiore aliqua ſchola: aut qui ſatis commode intelligas latinam linguam, & probe verſatus ſit in ſacris literis: nec niſi attigerit ætatem illam legitimam, quæ ſtatutis & legibus eſt conſtituta; nec niſi cujus vita & innocentia gravium, & piorum hominum & Epiſcopo notorum fuerit teſtimonio commendata: nec ſi in agricultura, vel in vili aliquo & ſedentario artificio fuerit educatus: nec niſi qui titulum (quem appellant) aliquem habeat, ut ſit unde vitam ducatur, ſi Dei permiſſu, vel in cæcitatem, vel in gravem corporis infirmitatem, vel in morbum diuturnum incidat: nec niſi qui intra ipſius diœceſim ſacro miniſterio functurus ſit, nec unquam niſi ubi ſacrum aliquod miniſterium in eadem diœceſi vacare contigerit. Neminem autem peregrinum, & ignotum vel ad ſacerdotiorum proventus, vel Eccleſiaſticum miniſterium recipiet, niſi ab illo Epiſcopo, è cujus diœceſi diſceſſit, literas commendatitias, quas appellant dimiſſorias, ſecum afferat.

Epiſcopus præbendarum, & beneficiorum ſuorum proximas ſecundas aut tertias advocationes, quas vocant, nulli dabit. Sunt enim & a bonis moribus, & à Chriſtiana charitate alienæ: nec dimiſſiones fructuum, aut redditum cujuſcunq; rectoriæ, aut Eccleſiaſtici beneficii quacunq; ratione in plurimos confirmabit. Epiſ-

Epiſcopus neminem, qui ſe otioſo nomine Lectorem vocet & manus impoſitionem non acceperit in Eccleſiæ miniſterio verſari patietur.

Quivis Archiepiſcopus, & Epiſcopus habebit domi ſuæ ſacra Biblia in ampliſſimo volumine, uti nuperrime *Londini* excuſa ſunt, & plenam illam hiſtoriam quæ inſcribitur *Monumenta Martyrum*, & alios quoſdam ſimiles libros ad religionem appoſitos. Locentur autem iſti libri, vel in aula, vel in grandi cœnaculo, ut & ipſorum famulis, & advenis uſui eſſe poſſint.

Decani Eccleſiarum Cathedralium.

EOſdem illos libros quos proxime diximus, Decanus quiſque curabit emi, & locari in Eccleſia ſua Cathedrali, ejuſmodi in loco, ut a Vicariis & minoribus Canonicis, & Miniſtris Eccleſiæ, & ab advenis, & peregrinis commode audiri, & legi poſſint.

Eoſdem libros illos, Decanus & Primarius quiſque reſidentarius, quos appellant Eccleſiæ dignitates, ement ſuo quiſque famulitio, eoſque opportuno aliquo in loco, vel in aula, vel in cœnaculo locabunt.

Decanus & Præbendarii diligenter docebunt ſacrum Dei verbum, non tantum in Eccleſiis Cathedralibus ubi vivunt, ſed etiam in aliis Eccleſiis in eadem diœceſi, maxime vero in illis locis, unde ipſis redditus annui, & ſtipendia ſuppeditantur. Quod niſi fecerint, pro Epiſcopi arbitrio puniantut.

Nullus nec Decanus, nec Archidiaconus, nec Reſidentarius, nec Præpoſitus, nec Cuſtos, nec Præfectus, alicujus Collegii, aut Eccleſiæ Cathedralis, nec Præſes, nec Rector, nec quiſquam ex illo ordine, quocunq; nomine cenſeatur, utetur poſthac amictu illo quem appellant Graium Amicium, aut alia ulla veſte ſimili ſuperſtione contaminata. Sed in Eccleſiis quiſq; ſuis utentur tantum linea illa veſte, quæ adhuc Regio mandato retinetur, & Scholaſtica Epomide, quæ ſuo cujuſq; Scholaſtico gradui & loco conveniat.

Quivis

Quivis Decanus in ſingulos annos ad minimum quater reſidebit in Eccleſia ſua Cathedrali, ibique ſingulis hujuſmodi vicibus menſem integrum (ſi fieri poteſt) docendo verbum Dei & hoſpitalitatem ſervando moram faciet, niſi forte gravibus & urgentibus cauſis impedietur. Eas autem cauſas in ſingulas vices indicabit Epiſcopo ſuo. Ubi autem venerit, una cum Præbendariis reſidentibus curabit, ut ſtatuta illius Eccleſiæ, niſi contraria ſint (ut multa ſunt) verbo Dei, & ſtatuta hujus regni quæcunq; ſunt, quæ Eccleſiaſticum ordinem attingunt, & ſacræ Injunctiones, vel à Regia Majeſtate editæ, vel Epiſcopi in viſitationibus illius Eccleſiæ Cathedralis impoſitæ, diligenter obſerventur. Præterea Decanus, & Reſidentiarii quantum maxime poſſint dabunt operam, ut minores Canonici, aut Vicarii & Miniſtri Eccleſiæ, ne ignavi, & inutiles vitam ducant in ocio, & illicitis luſibus ſe exerceant, adigantur ad ſtudia Scripturarum, utque illorum quiſque habeat novum Teſtamentum non tantum Latino ſermone ſcriptum, ſed etiam Anglico.

Decanus & Reſidentiarii curabunt, ne qua alia forma obſervetur in canendis aut dicendis ſacris precibus, aut in adminiſtratione ſacramentorum, præterquam quæ propoſita, & præſcripta eſt in Libro publicarum precum: nec nullum admittent peregrinum ad habendam ſacram concionem ad populum niſi ei, aut Regia Majeſtas, aut Archiepiſcopus illius Provinciæ, aut illius diœceſeos Epiſcopus facultatem indulſerit. Et ejuſmodi aliquis Concionator, ita vel à Regia Majeſtate, vel ab Archiepiſcopo, vel ab Epiſcopo approbatus, publicabit ad populum prò concione doctrinam aliquam peregrinam, & impiam, & pugnantem, vel cum ſacro Dei verbo, vel cum articulis religionis noſtræ approbatis in Synodo, haud dubie cum eodem verbo Dei conſentientibus, vel cum libro publicarum precum; Decanus aut Reſidentiarii primo quoque tempore indicabunt id Epiſcopo literis ſuis, & eorum aliquot qui concionantem audiverunt manu conſignatis, ut ille ſtatuat quod videbitur.

Ar-

Archidiaconi.

QUivis Archidiaconus habebit domi ſuæ, & alios libros, & nominatim eos qui inſcribuntur *Monumenta Martyrum.*

Archidiaconus qui vel jure communi, vel præſcriptione habet poteſtatem viſitandi, ſemel in ſingulos annos in perſona ſua, viſitabit Provinciam ſuam, neque quenquam ſibi ſubſtituet officialem, niſi qui in Academia fuerit educatus, & juri civili operam dederit, & annum ætatis viceſimum quartum compleverit, & non ſolum doctrina, ſed etiam gravitate, & modeſtia par ſit, obeundo illi munere.

Archidiaconi, & illorum ſubſtituti, quos appellant officiales, in viſitationibus ſuis vocabunt clerum ad rationem, quantum quiſque promoverit in ſtudio ſcripturarum, & quicunque ex illo ordine Magiſtrum Artium in Academiis non attigerint, illis proponet partem aliquam novi Teſtamenti memoriter ediſcendam, eoſque in proxima ſynodo ad repetitionem adigant, & contumaces, & negligentes Epiſcopo indicabunt.

Peracta viſitatione Archidiaconus ſignificabit Epiſcopo, quos invenerit in quoque decanatu, ex doctrina, & judicio præditos ut digni ſint qui pro concione doceant populum, & præſit aliis. Ex illis Epiſcopus poteſt electum facere, quos velit eſſe Decanos rurales.

Archidiaconi in omnes delinquentes ſevere, & graviter animadvertent, neque connivebunt ad vitia, aut quenquam quem conſtat offendiſſe, impune abire patientur.

Archidiaconi curabunt, ut forenſium ſuorum actorum moriæ fideliter & tuto conſerventur, & ſemel in ſingulos annos adferent ad Epiſcopum ſuum originalia exemplaria omnia Teſtamentorum, quæ coram ipſis anno ſuperiori probata fuerint, ut ea in Epiſcopi regiſtro aſſerventur; copias autem illorum Teſtamentorum ad uſum ſuum ipſi ſibi deſcribent, ſi velint.

Can-

Cancellarii, Commiſſarii, Officiales.

QUivis Cancellarius, Commiſſarius, & Officialis erit inſtitutus in legibus Eccleſiaſticis & civilibus, qui annum ætatis viceſimum ſextum attigerit, & in ſcholis doctrinæ nomine gradum aliquem ſuſceperit, & in forenſibus cauſis mediocriter verſatus fuerit, de cujus vita & moribus nullus ſiniſter ſermo audiatur. Ad hæc quivis horum, aut erit in ſacro miniſterio, aut ſi non erit, tamen animo toto & ferventi zelo erga religionem feretur, idque aperte & ingenue præ ſe feret: & antequam in functionem ingrediatur, ſacramento ſe obſtringet, de authoritate & primatu Principis, atque etiam ſubſcribet Articulis de religione in Synodo Epiſcoporum approbatis.

Nullus horum, nec Cancellarius, nec Commiſſarius, nec Officialis in cognitione cauſarum procedet uſque ad ferendam ſententiam excommunicationis niſi tantum in cauſis inſtantiarum. In correctionis negotiis, alia quidem facient omnia quæ de jure poſſint, & ſolent fieri.

Excommunicationis autem ſententiam deferent tantam ad Epiſcopum: eamque aut ipſe per ſe pronunciabit, aut gravi alicui viro in ſacro miniſterio conſtituto, pronunciandum committet. Poſtquam autem ſententiam tulerit, addet inſuper commonendi populi, & terroris cauſa, formulam illam verborum, quæ poſtea ſuo loco ſubjicietur, atque etiam aliam formulam ſimilem, quæ ſervanda ſit in denuncianda ad populum excommunicatione, curabit deſcribi, & mitti ad ſingulos Eccleſiarum præfectos, ut habeant quo utantur, ſi uſus poſtulet. Commutationem autem injunctæ pœnitentiæ, nec Cancellarius faciet, nec Archidiaconus, nec Officialis, nec Commiſſarius. Ea poteſtas multis gravibus de cauſis Epiſcopo ſoli reſervabitur, aut ſi quem alium Epiſcopus ad eum uſum ſpeciali mandato deſignabit.

Eccleſiaſticus

Eccleſiaſticus Judex cujuſcunque loci aut ordinis, neminem excommunicatum abſolvet Domi ſuæ, aut alioqui in privatis ædibus: ſed tantum publice, & pro tribunali.

Cancellarii, Officiales, Commiſſarii, omnem adhibebunt diligentiam, ut cæteri omnes qui ipſorum juriſdictioni ſubjiciuntur, officium faciant. Imprimis vero ut Rectores, Vicarii, & Miniſtri Eccleſiarum, ſtudioſe verſentur in ſacris literis, & ſibi libros ordini & profeſſioni ſuæ congruentes comparent, ut quicunque ad Magiſterium Artium non acceſſerit, emat ſibi duos libros novi Teſtimenti, alterum Latine tranſlatum, alterum Anglice, ut illorum quiſque memoriter ediſcat eam penſam Scripturarum quæ illi vel ab Eccleſiaſtico Judice ordinario, vel ab alio cujus fidem & induſtriam Epiſcopus elegere maluerit, fuerit impoſita: ut obſervent ordines & ritus deſcriptos in Libro publicarum precum, tam in legendis ſacris Scripturis, & precibus dicendis, quam etiam in adminiſtratione Sacramentorum, ut neve detrahant aliquid, neve addant, neve de materia, neve de forma: ut honeſte ſe gerant & in gravi veſtitu, in libello admonitionum propoſito, modeſte & decenter ambulent: utque ſi familiam habeant, & uxores non habeant, mulierem aliam domi ſuæ ne alant niſi aut matrem, aut ſororem, aut neptem ex fratre aut ſorore: quod ſi cœlibes vivant & uxores non habeant, in taberna aut caupona cibum ne capiant, ſed honeſta aliqua in domo in eadem Parochia, ubi ſine ſuſpitione poſſint vivere: ut ne ludant aleis, neve chartis, aut aliis improbatis luſibus ſe exerceant: ut arcu tantum utantur & ſagittis, idque animi cauſa, ut modeſte, & in tempore, ne vel ab officio faciendo, vel a Sacrarum Scripturarum ſtudiis auferantur.

Videbunt etiam ne Rector, Vicarius, aut Parochus uſpiam inſerviat, vel in capella, vel in oratorio, aut publicas preces dicat in cujuſque privatis ædibus, niſi Epiſcopus illi autographo ſuo, & manus ſuæ ſubſcriptione ejus rei poteſtatem fecerit, Ne Rector aut Vicarius, aut Parochus inſerviat pluſquam uni Eccleſiæ; aut Capellæ uno die.

Quivis Miniſter Eccleſiæ, antequam in ſacram functionem ingrediatur, ſubſcribet omnibus Articulis de Religione Chriſti-

ana, in quos conſenſum eſt in Synodo: & publicè ad populum, ubicunque Epiſcopus juſſerit, patefaciet conſcientiam ſuam quid de illis Articulis, & univerſa doctrina ſentiat. Semel autem receptus in ſacrum miniſterium, ab eo impoſterum non diſcedet, nec ſe aut veſtitu, aut habitu, aut in ulla vitæ parte geret pro Laico.

Quivis Rector Eccleſiæ, Vicarius, aut Parochus, quotannis ante viceſimum diem à Paſchate, exhibebit Epiſcopo, ejuſve Cancellario aut Commiſſario, nomina & cognomina Parochianorum ſuorum tam marium quam fœminarum (eorum inquam) qui cum exegerent annum ætatis ſuæ decimum quartum, tamen ad ſacroſanctam Communionem (uti ſtatutis & legibus Eccleſiaſticis hujus regni tenentur) non acceſſerint, quique ſubire examen Eccleſiaſtici miniſtri de ediſcendo Catechiſmo, & articulis Chriſtianæ religionis detractaverint: quique Parentes aut Domini, liberos aut famulos ſuos ad audiendum diſcendumque eundem illum Catechiſmum conſtitutis temporibus ad Eccleſiam mittere contempſerint. Neminem autem patientur de ſacro lavacro infantem ſuſcipere, niſi qui ad menſam dominicam acceſſerit, & ſanctorum myſteriorum particeps fuerit: ad myſteriorum autem Communionem neminem admittet, qui Catechiſmum, & articulos fidei non didiceret.

Omnibus dominicis, & feſtis diebus, Rectores, Vicarii, & Parochi ita maturè & convenienter captato tempore venient ad Eccleſias, ut Parochiani confectis rebus ſuis, cum libris & famulis poſſint eodem occurrere. Ibi vero reverenter (uti par eſt) & pie peragent ſacrum myſterium, ita clare, aperte, diſtincte, ut populus audire, & intelligere poſſit quid dicatur, & ex eo conſolationem, & fructum capere. Eandem pietatem & reverentiam in ſacroſanctis etiam myſteriis retinebunt, modo ne ad ſuperſtitionem, aut adorationem, aut idololatricum cultum vergant. Quod ſi tempore ſacræ Communionis nulla erit concio, de ſcripto & è pulpito pronunciabunt unam aliquam, aut aliam ex illis homiliis quas jam antea publicavimus in illum uſum. Interim cohortabuntur populum, ut diligenter veniant ad Eccleſias, ut quæ legantur, quæque dicantur attente audiant, utque ſe toto illo tempore reverenter, & modeſte gerant. Et ne

piorum

piorum animi, inſolentia & irreligioſa levitate offendantur, curabunt ne juvenes, præſertim ruſtici, quorum ingenia procliviora fere ſunt ad neglectum pietatis, & nequitiam: neve pulſent campanas, neve per templum obambulent, neve inter ſe otioſe colloquantur, neve aut riſu, aut ſtrepitu, aut ſcurrilibus ineptiis, vel miniſtrum impediant, vel offendant populum.

Admonebunt populum, ut frequentius accedant ad ſacram communionem, utque jam antea tota mente (uti par eſt) ſeſe præparent. Et ut omnes intelligant quid debeant Deo optimo maximo: quid Principi, quem colere ac venerari debent ut Vicarium Dei: quid legibus: quid magiſtratibus: quid fratribus ſuis: quid populo Dei, omnibus dominicis & feſtis diebus ſtatim à meridie præſto erunt in templis, ibique minimum ad duas horas legent, & docebunt Catechiſmum, & in eo inſtituent omnes ſuos omnium ætatum, atque ordinum, non tantum puellas aut pueros, ſed etiam ſi opus erit grandiores. Imprimis vero admonebunt adoleſcentes & juvenes, non tantum mares, ſed etiam fœminas, cautum eſſe legibus, ne quis illorum vel accedat ad ſacram Communionem, vel contrahat nuptias, vel infantem è ſacro fonte ſuſcipiat, niſi antea didicerit rudimenta religionis *Chriſtianæ* & poſſit ad omnes partes Catechiſmi convenienter & dextre reſpondere.

Quod ſi Rectores, Vicarii, Parochi, vel concionari non poſſint, vel facultatem concionandi ab Epiſcopo non acceperint, tamen docebunt pueros prima elementa legere, ſcribere, noſcere officium ſuum, quid debeant Deo, quid parentibus, quidque aliis: & ſi quos ex illis viderint ea eſſe indole, ut poſſint inſtitutione, atque cultu ad literarum cognitionem pervenire, hortabuntur parentes, ut eos deducant ad Scholam, ut imbuti bonis diſciplinis poſſint aliquando idonei eſſe ad ſacram Dei optimi maximi Miniſterium; quos autem hebetiores, & ingenio a literis alieniore eſſe ſenſerint, & eos curent, vel ad alias artes, vel etiam ad opus ruſticum ablegari.

Admonebunt etiam Parochianos ſuos magnis & gravibus de cauſis, conſtitutum eſſe in Synodo a Reverendiſſimo Patre, Domino Mathæo Archiepiſcopo Cantuar. & aliis Epiſcopis, ne liberi contrahant Matrimonium ſine conſenſu parentum, neve juvenis

contrahendi poteſtatem habeat, ante annum ætatis ſuæ decimum ſextum, neve Puella ante decimum quartum.

Æditui Eccleſiarum & alii fideles.

ÆDitui pro conſuetudine ſuæ quique Parochiæ, Parochianorum ſuorum, & Eccleſiaſtici ſui Miniſtri ſuffragiis, eligentur: alioqui æditui non erunt, nec amplius quam unum annum durabunt in illo munere, niſi forte iterum eligantur. Omnes autem Æditui ſemel in ſingulos annos reddent juſtam rationem earum pecuniarum, quæ in ſuas manus pervenerunt: atque etiam indicabunt particùlatim quos ſumptus fecerint in ſarta tecta & uſum Eccleſiæ. Poſtremo vero diſcedentes ab officio, quicquid pecuniarum, aliarumque Eccleſiaſticarum rerum ſupererit, & in ipſorum erit poteſtate, id omne bona fide tradent Parochianis, ut ab illis rurſus tradi poſſit proximis ædituis.

Æditui curabunt ut Eccleſiæ, plumbo, tegula materia, vitro, diligenter & probe reficiantur, ne vel miniſter, vel populus, aut in ſacro miniſterio & cultu Dei, aut in cœleſtium myſteriorum tractatione, aut in habenda & audienda communione, cœli injuriis quatiatur. Imprimis autem operam dabunt, ut in omni Eccleſiaſtico conventu pax quam maxime conſervetur & omnibus Epiſcoporum atque Archidiaconorum viſitationibus, fideliter & nominatim detegent, atque indicabunt eos omnes qui ſeſe in Eccleſia immodeſte geſſerint, quique vel intempeſtiva pulſatione campanarum, vel ambulationibus, vel colloquio & ſtrepitu, miniſtrum aut concionatorem impediverint.

Æditui curabunt ut ædes ſacræ, munde & ſancte conſerventur, ne cuiquam vel pulvere, vel ramentis, vel ſordibus, moveant nauſeam. Curabunt etiam ut ſacra Biblia ſint in ſingulis Eccleſiis in ampliſſimo volumine (ſi commode fieri poſſit) qualia nunc Londini excuſa ſunt, ut liber publicarum precum, ut ſacræ homiliæ, utque homiliæ, quæ nuper ſcriptæ ſunt contra rebellionem, ſint in ſingulis Eccleſiis. Hos libros quam maxime integros & mundos eſſe convenit: Laceratos autem aut ſordidos nullo modo, ne populo faſtidium, & contemptum pariant.

pariant. Curabunt menſam ex aſſeribus compoſite junctam, quæ adminiſtrationi ſacro ſanctæ communionis inſerviat; & mundum tapetem, qui illam contegat: & ſuggeſtum commodum, unde cœleſtis doctrina publicetur. Curabunt inſuper ut omnia illa ſoloria, in quibus cruces ligneæ aliquando proſtabant, & aliæ reliquiæ ſuperſtitionis prorſus è medio auferantur, utque templorum parietes nova fidelia inducantur, & lectiſſimis ſanctarum ſcripturarum ſententiis illuſtrentur. Ut illarum lectione & admonitu populus poſſit ad pietatem commoveri. Poſtremo curabunt ut in ſingulis Eccleſiis ſit ſacer fons, non pelvis in quo baptiſmus miniſtretur, iſque ut decenter & munde conſervetur.

Admonebunt etiam Caupones, & Tabernarios, qui vendent edulia, ne quem in cauponam, aut tabernam ſuam recipiant toto illo tempore, quo aut habebitur concio aut ſacrum miniſterium perageatur. Quod ſi quis per contemptum, & contumaciam contra fecerit, & illum ipſum, & eos quos ad ſe receperit, nominatim in proxima viſitatione indicabunt. Si quis vel aperto adulterio, vel ſtupro, vel inceſtu, vel ebrietate, vel jurandi conſuetudine, vel lenocinio, vel uſura, vel alia demum quacunque impuritate vitæ, & nequitia, fratres offenderit, illos æditui amice, & fraterne admonebunt, ut reſipiſcant. Quod niſi fecerint, indicabunt eos nominatim vel Rectori vel Vicario, vel Parocho, ut ab illis aſperius, & vehementius admoneantur, & ſi perrexerint, tantiſper dum redeant ad ſanitatem, à ſacra communione arceantur. Utque qui incontinenter, & laxe vivunt, pro meritis ſuis legum ſeveritate caſtigentur. Iidem æditui eoſdem illos adulteros, fornicarios, inceſtos, ebrioſos, juratores, lenones, uſurarios, in Epiſcoporum & Archidiaconorum viſitationibus patefacient.

Ædituï convivia, ſympoſia, cœnas, & invitationes publicas in templis celebrari non patientur: nec campanis ſuperſtitioſe pulſari, vel in vigilia animarum, vel poſtridie omnium ſanctorum, qui dies non ita pridem geniis mortuorum ſacer erat, nec omnino unquam, ubi pulſandi conſuetudo ad ſuperſtitionem videbitur inclinare. Illis autem tantum temporibus pulſari permittent,

mittent, quæ in libello admonitionum deſcripta ſunt, & ad eundem tantum uſum, eodemque tantum modo.

Nundinas, & mercatus publicos celebrare, & fontes ſententia judicis condemnatos neci dedere, & ſupplicio afficere diebus dominicis non licebit.

Non patientur ut quiſquam ex circumforaneis iſtis tenuibus, & ſordidis mercatoribus, qui aciculas & ligulas, & crepundia, & res viles & minutas circumferunt ac diſtrahunt, quos pedarios, aut pedularios appellant, proponant merces ſuas vel in cœmeteriis, vel in porticibus Eccleſiarum, aut uſpiam alibi diebus feſtis, aut dominicis, interim dum peragitur pars aliqua ſacri miniſterii, aut habetur ſacra concio; nec ut mendici aut errones, quibus nulla certa ſedes, toto illo ſacrorum aut concionum tempore, hæreant in cœmiterio vel in porticu, ſed mandabunt, ut aut ingrediantur, aut diſcedant.

Obſervabunt etiam atque inquirent diligenter ecqui ex Parochianis, temporibus lege conſtitutis, aut non veniant ad Eccleſias, aut tardius & negligentius veniant. Quoſque invenerint deliquiſſe, in eos ex legum præſcripto animadvertent. Obſervabunt etiam, ecquid omnes ac ſinguli Parochiani toties accedant ad ſacram communionem in ſingulos annos, quoties leges & ſtatuta jubent, ecqui etiam peregrini atque advenæ ex aliis Parochiis, frequentius & uſitatius veniant ad Eccleſiam ſuam, illoſque Parocho ſuo indicabunt, ne illos forte recipiat ad ſacram communionem inter alios, ſed ad ſuos potius Parochos rejiciat.

Nullum nec Rectorem, nec Vicarium recipient ad miniſterium Eccleſiæ ſuæ, niſi quem Epiſcopus inſtitutione ſua approbaverit, & in poſſeſſionem illius Eccleſiæ mandato ſuo miſerit. Nec Parochum recipient niſi literis & ſigillo Epiſcopi, nominatim illi Eccleſiæ commendatum. Quod ſi Rector, Vicarius, aut Parochus aliter ſe gerat in miniſterio ſuo obeundo, aut quod male & obſcure, & confuſe legat, aut quod ſolutius & laxius vivat, quam hominem par ſit ejus ordinis, & ex ea re gravis offenſio ſuſcipietur: Æditui eum mature deferent ad Epiſcopum, ut quam primum animadverſio aliqua & vitii emendatio conſequatur.

Utque

Utque Epiſcopus intelligat, quæ conciones habitæ fuerint in ſingulis Eccleſiis ſuæ diœceſeos, Æditui curabunt, ut nomina omnium Concionatorum qui ad ſe aliunde venerint annotentur in libello quem habebunt paratum in eum uſum, utque in eodem libello concionator quiſque ſubſcribat nomen ſuum, & diem quo habuerit concionem, & ejus Epiſcopi nomen à quo acceperit concionandi poteſtatem.

Poſtremo Æditui diligenter obſervari curabunt ea omnia, quæ ad ipſorum officia pertinebunt, quæque Regiis injunctionibus, & in libello admonitionum continentur, quæque vel ab Archiepiſcopo, vel ab Epiſcopo in ſuis cujuſque viſitationibus ad uſum Eccleſiarum proponentur. Quod ſi quis eos vel jurgiis petulanter inſectetur, vel etiam in jus trahat, quod officium fecerint, & errantes detexerint, id quoque indicabunt Epiſcopo, ut ejus opera & ſtudio facilius a moleſtia liberentur.

Concionatores.

NEmo niſi ab Epiſcopo permiſſus in Parochia ſua publice prædicabit, nec poſthac audebit concionari extra miniſterium, & Eccleſiam ſuam, niſi poteſtatem ita concionandi acceperit, vel a Regia Majeſtate per omnes regni partes, vel ab Archiepiſcopo per provinciam, vel ab Epiſcopo per diœceſim. Nulla autem poteſtas concionandi firma erit imposterum, aut authoritatem aliquam obtinebit, niſi tantum quæ impetrata fuerit poſt ultimum diem Aprilis, qui fuit in An. 1571. Concionatores modeſte & ſobrie in omni vitæ parte ſeſe gerent.

Imprimis vero videbunt, ne quid unquam doceant pro concione, quod à populo religioſe teneri & credi velint, niſi quod conſentaneum ſit doctrinæ veteris aut novi Teſtamenti, quodque ex illa ipſa doctrina catholici patres, & veteres Epiſcopi collegerint, & quoniam articuli illi religionis chriſtianæ in quos conſenſum eſt ab Epiſcopis in legitima & ſancta ſynodo, juſſu atque authoritate ſereniſſimæ Principis Elizabethæ convocata & celebrata, haud dubie collecti ſunt ex ſacris libris veteris & novi Teſtamenti, & cum cœleſti doctrina, quæ in illis continetur, per

omnia

omnia congruunt, quoniam etiam liber publicarum precum, & liber de inauguratione Archiepiſcoporum, Presbyterorum, & Diaconorum, nihil continent ab illâ ipſa doctrina alienum, quicunque mittentur ad docendum populum, illorum articulorum authoritatem & fidem, non tantum concionibus ſuis, ſed etiam ſubſcriptione confirmabunt. Qui ſecus fecerit, & contraria doctrina populum turbaverit, excommunicabitur.

Inter concionandum utentur veſte quam maxime modeſta, & gravi, quæ deceat, atque ornet miniſtrum Dei, qualiſque in libello admonitionum deſcripta eſt. Nec pecuniam pro concione, aut mercedem ullam exigent: ſed victu tantum & ſimplici apparatu, & unius noctis hoſpitio contenti erunt.

Vanas & aniles opiniones & hæreſes, & errores Pontificos, à doctrina, & fide Chriſti abhorrentes, non docebunt: nec omnino quicquam, quo imperita multitudo, vel ad novitatis ſtudium, vel ad contentionem inflammetur. Semper autem proponent ea, quæ ad ædificationem faciant & auditores Chriſtiana concordia, & charitate concilient.

Reſidentia.

ABſentia Paſtoris à dominico grege, & ſecura illa negligentia, quam videmus in multis, & deſtitutio miniſterii, eſt res & in ſe fœda, & odioſa in vulgus, & pernitioſa Eccleſiæ Dei. Itaque hortamur omnes Paſtores Eccleſiarum in domino Jeſu, ut quam primum redeant ad Parœcias quique ſuas, & diligenter doceant Evangelium, & pro fructuum ſuorum ratione alant familiam, & hoſpitalitate juvent pauperes, ibique verſentur in ſingulos annos, non minus quam ſexaginta dies.

Pluralitas.

NOn licebit cuiquam cujuſcunq; ſit gradus, aut ordinis, pluſquam duo Eccleſiaſtica beneficia obtinere eodem tempore. Neque cuiquam omnino licebit obtinere duo beneficia, ſi pluſquam viginti ſex milliariis diſtincta ſint.

Ludi-

Ludimagiſtri.

NOn licebit cuiquam docere literas, & inſtituere pueros nec publice in ſchola, nec privatim in cujuſquam ædibus, niſi quem Epiſcopus ejus diœceſeos approbaverit, cuique ſub authentico ſigillo ſuo docendi poteſtatem fecerit. Hoc autem loco primariam nobilitatem honoris cauſa excipimus. Epiſcopus autem nullum Ludimagiſtrum approbabit, nec illo munere dignum cenſebit, niſi quem ſuo judicio doctum, & illo loco dignum invenerit, quomque de vita & moribus & imprimis de religione viderit piorum hominum teſtimonio commendari.

Ludimagiſtri nullam docebunt grammaticam, niſi eam quam ſolam Regia Majeſtas per omne regnum in omnibus ſcholis legi mandavit; nec alium latinum Catechiſmum quam qui editus eſt Anno. 1570, quem etiam Anglice redditum, pueros, qui Latine neſciunt, docere volumus.

Alios autem libros docebunt, unde Latini, Græcique ſermonis copia & puritas addiſci poſſit, & eos imprimis qui ad notitiam Chriſti, & pietatem faciant. Semel autem in ſingulos annos indicabunt Epiſcopo, quos habeant ex omni numero lectiſſimos, qui ea ſint indole, eoque profectu in literis ut ſpes ſit, vel ad functionem politicam, vel ad ſacrum miniſterium fore accommodos. Hac ſpe parentes inducti, eos libentius alent ad literas.

Imprimis vero ita inſtituent, & formabunt linguas puerorum, ut aperte, clare, diſtincteque pronuncient. Et quoties habebitur ſacra concio, eos vel deducent ad templum, ut ſtatim a teneris incipiant erudiri ad pietatem; neve negligenter audierint, ubi redierint ad ſcholam, vocabunt ſingulos ad examen quid ex illa concione didicerint: quoque magis pueriles animi ad virtutem & induſtriam excitentur, otioſos & ignavos reprehendent, attentos & diligentes collaudabunt.

Patroni & Proprietarii.

EPiſcopus graviter & ſtudioſe cohortabitur Patronos beneficiorum, ut cogitent neceſſitates Eccleſiæ, & ante oculos

habeant ultimum illum diem, & judicium, & tribunal Dei. Itaque ut neminem promoveant ad munus Eccleſiaſticum, niſi qui doctrina, judicio, pietate, probitate vitæ & innocentia poſſit onus tam grave ſuſtinere, ut nihil in ea re niſi integre, incorrupte & ſincere faciant. Se enim uſurum omnibus honeſtis & legitimis rationibus, ut verum poſſit invenire. Quod ſi vel in ipſa præſentatione vel etiam poſtea ſenſerit corruptelam ullam, aut Simoniacum commercium, quocunque modo, quantumvis obſcure, vel indirecte, vel per ipſum, vel per alios interceſſiſſe; ut ad ipſum vel pecunia, vel pretium, vel commoditas aliqua, vel pars aliqua fructuum perveniret, velle ſe facti nequitiam, & Symoniam publicare & palam facere, non tantum in Cathedrali Eccleſia, ſed etiam alibi, ad illius probrum, & dedecus ſempiternum: & Presbyterum quem ita nequiter præſentaverit, non tantum a ſacerdotio, in quod mala fide ingreſſus ſit, ſed etiam ab omni miniſterio, & a toto diœceſi removere.

Domina Regina humiliter & ſubmiſſe roganda eſt, ut ratio aliqua ipſius permiſſu & juſſu ineatur, ut in Eccleſiis, quæ ad illam proprietario jure pervenerunt, Cancelli quam primum reficiantur, ut annum ſtipendium peragendo ſacro miniſterio, conſtituatur. Nunc enim multis in locis, & Cancelli fœdum in modum corruerunt, & miniſterium Eccleſiæ propter ſtipendii vilitatem deſtituitur.

Epiſcopus curabit ut juſtum Inventarium, quodque vocant terrarium, omnium agrorum, pratorum, hortorum, pomariorum, quæ ad Rectoriam aliquam, aut Vicariam pertinent, ex proborum hominum inſpectione ſumatur, & in archia ſua referatur, ad rei memoriam ſempiternam.

Epiſcopus non patietur Procuratorem alicujus beneficii ullam habere poteſtatem in miniſtrum Dei, ut eum vel admittat, vel rejiciat. Neque miniſter minus a quoquam accipiet nomine ſtipendii, quam decem libras.

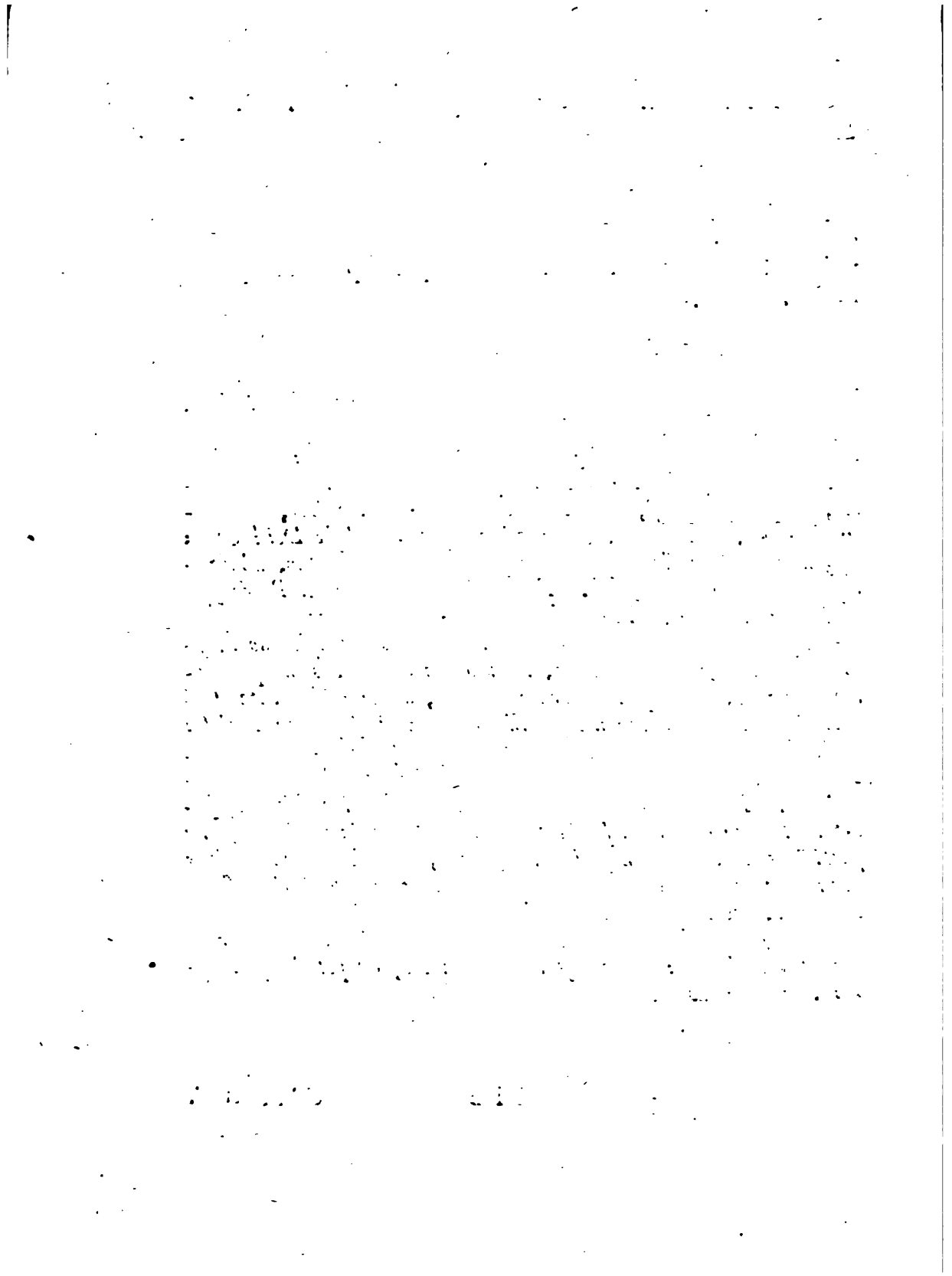
Omnia matrimonia, quæ uſpiam contracta ſunt intra gradus cognationis aut affinitatis prohibitos in 18. Levitici, authoritate Epiſcopi diſſolventur: maxime vero, ſi quis, priore uxore demortua, ejus ſororem uxorem duxerit: hic enim gradus

dus communi doctorum virorum conſenſu & judicio putatur in Levitico prohiberi.

Non licebit cuiquam matrimonium contrahere inter illos gradus, qui in tabula à reverendiſſimo patre domino Archiepiſcopo Cantuarienſi, in eum uſum ſcripta & publicata prohibentur.

Forma ſententiæ excommunicationis.

FRatres, quoniam quicunque profitemur nomen Chriſti Jeſu, ſumus omnes membra ejuſdem corporis, & par eſt, ut unum membrum alterius membri ſenſu, & dolore afficiatur: pro officii mei ratione, ſignifico vobis, A. B. publice accuſatum eſſe de adulterio, in quo, fama eſt, eum vixiſſe nequiter, & turpiter, cum ipſius dedecore, & infamia, & gravi offenſione Eccleſiæ Dei: & ea cauſa, ut inſignis illa turpitudo ſupplicio aliquo afficeretur, ad Epiſcopi tribunal, vocatum eſſe: Et quoniam prædictus A. B. conſcientia nequitiæ ſuæ, ad diem legitime dictum comperere contempſit, & ſe juſtitiæ contumaciter ſubduxit, & alios exemplo ſuo ad ſimilem contumaciam animavit, idcirco hoc etiam vos inſuper admonitos volo, Epiſcopum noſtrum nomine, atque authoritate Dei optimi maximi excommunicaſſe illum ab omni ſocietate Eccleſiæ Dei, & tanquam membrum emortuum amputaſſe a Chriſti corpore. Hoc ille in ſtatu verſatur hoc tempore, & in tanto diſcrimine animæ ſuæ. Divus Paulus admonitus inſtinctu Divini ſpiritus, jubet ut talium hominum ſocietatem, & contubernia fugiamus, ne participes ſimus ejuſdem ſceleris. Tamen, ut, Chriſtiana charitas nos monet, quoniam ipſe pro ſe orare non vult, nec periculum ſuum intelligit, oremus Deum omnes ejus nomine, ut aliquando agnoſcat miſeriam, & fœditatem vitæ ſuæ, & agat pœnitentiam, & convertatur ad Deum: Deus noſter eſt miſericos, & poteſt lapſos etiam à morte revocare.



CAPITULA

SIVE

Conſtitutiones Eccleſiaſticæ,

PER

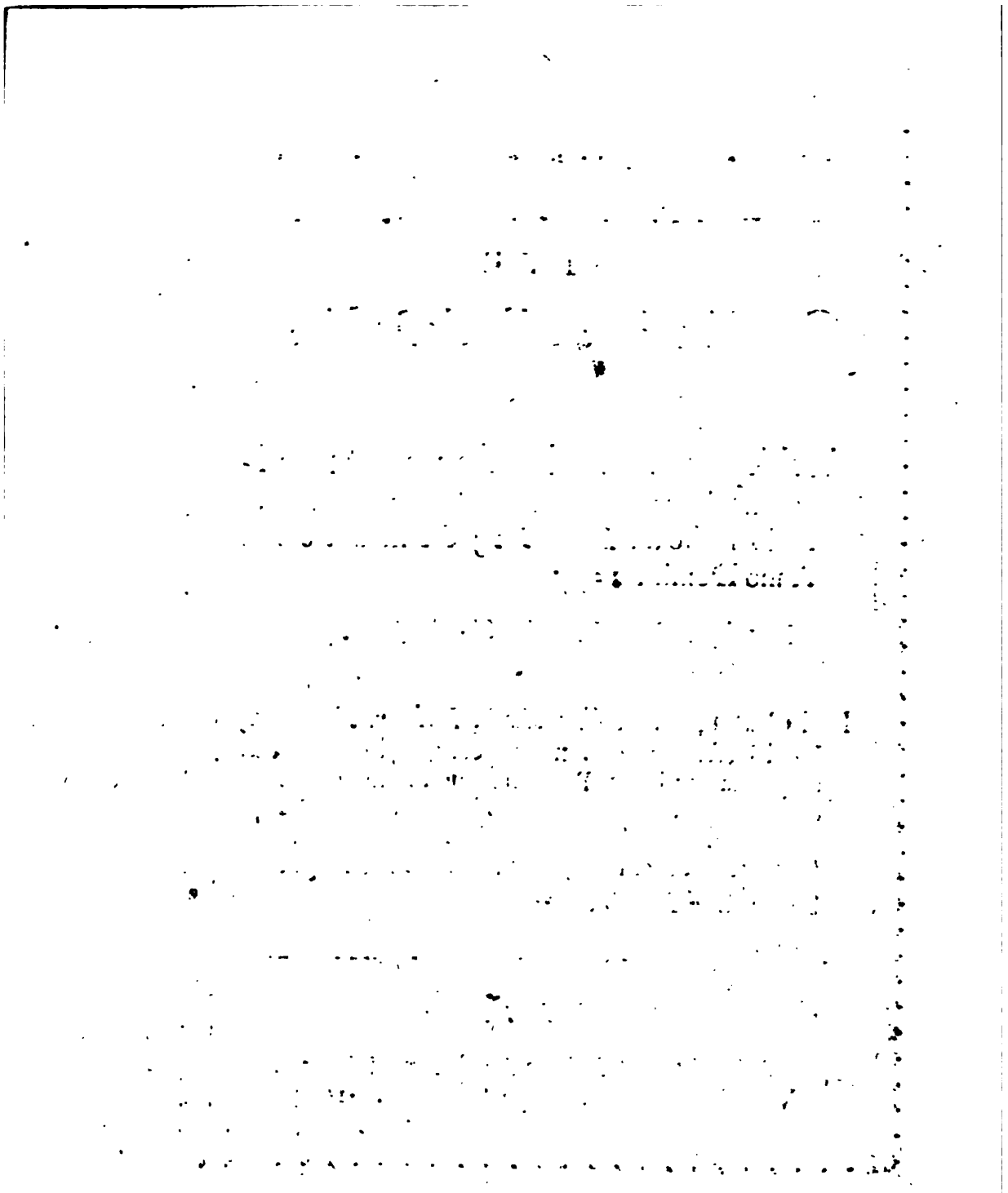
Archiepiſcopum, Epiſcopos, & reliquum Clerum *Cantuarienſis* Provinciæ, in Synodo inchoata *Londini* 25 die menſis *Octob.* Anno Domini 1597.

Regnique ſereniſſimæ in Chriſto Principis,
DOMINÆ *ELIZABETHÆ*,

Dei Gratia *Angliæ*, *Franciæ* & *Hiberniæ* Reginæ, Fidei Defenſoris, *&c.* xxxix, congregatos tractatæ, ac poſtea per ipſam Regiam Majeſtatem approbatæ & confirmatæ, & utrique Provinciæ, tam *CANTUARIENSI* quam *EBORACENSI* ut diligentius obſerventur, eadem Regia Authoritate ſub magno Sigillo *Angliæ* promulgatæ.

LONDINI:

Pro *Bl. Pawlet*, ad Inſigne Sanctorum Bibliorum in Vico *Chancery-Lane* propè *Fleet-ſtreet*. 1684.



Ubi homines idonei ad ſacros ordines, & Beneficia (uti vocant) Eccleſiaſtica admittantur.

PRimo cautum eſt, ne quis poſthac ad ſacros ordines ſuſcipiatur, qui non eodem quoque tempore præſentationem ſui ipſius ad beneficium aliquod intra Diœceſim ſive Juriſdictionem ejuſdem Epiſcopi a quo ſacros ordines petit, tunc vacans exhibuerit: Vel qui non eidem Epiſcopo certum, verum & indubitatum Certificatorium attulerit de Eccleſia aliqua intra Diœceſim ſive Juriſdictionem dicti Epiſcopi, in qua curæ animarum inſervire poſſit: Vel qui in aliqua Cathedrali aut Collegiata Eccleſia, vel Collegio Cantabrigienſi aut Oxonienſi non fuerit conſtitutus: vel ſaltem qui ab eodem Epiſcopo in Beneficium aliquod, ſive ad Curam (uti vocant) inſerviendum tunc etiam vacantem, non ſit mox admittendus.

Deinde, ne quis Epiſcopus poſthac aliquem in ſacros ordinas cooptet, qui non ex ſua ipſius diœceſi fuerit, niſi vel ex altera noſtratium Academiarum prodierit: vel niſi literas (ut loquuntur) dimiſſorias ab Epiſcopo cujus Diœceſanus exiſtit, attulerit, & viceſimum quartum ætatis ſuæ annum jam compleverit, ac etiam in altera dictarum Academiarum gradum aliquem ſcholaſticum ſuſceperit: Vel ſaltem niſi rationem fidei ſuæ juxta Articulos illos Religionis in Synodo Epiſcoporum & Cleri approbatos Latino ſermone reddere poſſit, adeo ut ſacrarum literarum teſtimonia quibus eorundem articulorum veritas innititur, recitare etiam valeat: Ac ulterius, de vita ſua laudabili, & morum integritate literas teſtimoniales ſub ſigillo vel alicujus Collegii Cantabrigienſis aut Oxonienſis, ubi antea moram fecerit, vel alicujus Juſticiarii ad pacem Dominæ Reginæ conſervandam aſſignati, una cum ſubſcriptione & teſtimonio aliorum

aliorum proborum & fide dignorum hominum ejuſdem paroeciæ, ubi per tres annos ante proxime elapſos commoratus eſt, exhibeat. Utque hi ſacri ordines diebus tantummodo Dominicis, ac feſtivis, idque publice ac tempeſtive in Eccleſia ubi Epiſcopus moram traxerit, conferantur: Proviſo ſemper, ut utriuſq; Academiæ Collegiorum Socii, qui ſuorum Collegiorum ſtatutis ad ſacros ordines intra certum tempus ſuſcipiendos tenentur, hoc decreto (quantum ad ætatem attinet) non obligentur: Quod ſi vero aliquis Epiſcopus aliquem ad ſacros ordines admiſerit, qui prædictis qualitatibus non ſit præditus, is per Archiepiſcopum, aſſidente ſibi hac in parte uno alio Epiſcopo, ab ordinatione Miniſtrorum & Diaconorum per integrum biennium ſuſpendatur, ac eam præterea pœnam incurrat, quæ de jure in ejuſmodi Epiſcopos qui ad ordines Eccleſiaſticos ſine titulo aliquem promovebunt, ſtatuitur.

Adhæc, ne quis Epiſcopus aliquem in beneficium (uti vocant) inſtituat, niſi qui prædictis conditionibus ornatus fuerit.

Si vero Curia de Arcubus aut Audientiæ per viam duplicis querelæ, ſeu alio quovis modo contra Epiſcopum hac in parte agat, quia homines minime idoneos ac habiles admittere renuit: tunc licebit Archiepiſcopo, vel authoritate propria, vel gratia ſpeciali à Regia Majeſtate impetrata, ejuſmodi proceſſus amputare, quo laudabilis Epiſcopi induſtria debitum ea ratione ſortiatur effectum.

Denique, ut quolibet anno ad feſtum Sancti Michaelis Archangeli, vel intra ſex hebdomadas idem Feſtum ſubſequentes, unuſquiſque Epiſcopus numerum, nomina, gradus & qualitates eorum omnium, quos in ſacros ordines, vel in aliqua Beneficia eodem anno præcedente promoverit, ad Archiepiſcopum tranſmittet.

De Beneficiorum pluralitate cohibenda.

QUod nemini in poſterum facultas ſive indulgentia concedetur de pluribus beneficiis ſimul retinendis, niſi hujuſmodi tantum, qui pro eruditione ſua & maxime digni, & ad

offi-cium

officium ſuum plenius præſtandum maxime habiles & idonei cenſebuntur: Nimirum, ut is qui hujuſmodi facultate fruiturus eſt, ſit ad minimum artium Magiſter, & publicus ac idoneus verbi divini Concionator: Ita tamen, ut idonea etiam cautione obſtrictus teneatur, de perſonali ſua reſidentia in ſingulis Beneficiis per bonam anni cujuſque partem facienda, & quod ejuſmodi Beneficia triginta millarium ſpatio ad ſummum non diſtent ab invicem. Denique quod idoneum Curatum habeat, qui plebem ejus Parœciæ in qua non reſidebit, inſtituat ac informet, modo facultates ejuſdem Beneficii talem commode ſuſtinere poſſe Archiepiſcopo, vel ejus Diœceſeos Epiſcopo videbuntur.

Ut Beneficiati in ſuis Beneficiis Curatis hoſpitalitatem exerceant.

QUoniam Eccleſiarum Cathedralium Canonici ſive Præbendarii Eccleſiaſtica Beneficia curata alibi ſæpius poſſident, & tamen prætendentes ſe ratione Præbendarum ſuarum a reſidentia in Curatis Beneficiis liberos & immunes, ad Cathedrales convolant, ibique moram faciunt longiorem: unde nec cura parochianorum illis commiſſæ ſatis proſpicitur, nec pauperes domi ſuæ (ſicuti difficultas hujus temporis exigit) aluntur atque ſuſtentantur: Idcirco nos huic malo providere deſiderantes, decernendum cenſemus, ut omnes & ſinguli Canonici ſive Præbendarii qui beneficia curata unum ſive duo obtinent (nec Reſidentiarii neceſſarii in ſuis Eccleſiis Cathedralibus exiſtunt) ultra tempus quo in Cathedralibus reſidere tenentur, à Beneficiis ſuis Curatis pretextu Præbendarum ſe non abſentent: Et ſi aliqui eorum, qui ad neceſſariam reſidentiam in Eccleſiis Cathedralibus non tenentur, ultra tempus unius menſis aliquo anno, in Eccleſia illa Cathedrali moram traxerint, eos arctari volumus ad familiam in Beneficio ſuo Curato (non obſtante mora in Cathedrali) alendam, & Hoſpitalitatem exercendam, toto reliquo tempore quo à Curato abfuerint. Quod autem ad eos attinet, qui ad reſidentiam in Eccleſiis Cathedralibus faciendam,

per ordinationes illius Eccleſiæ obligantur, & communis dividentiæ participes ſunt, eos ita inter ſe anni tempora partiri volumus quoad reſidentiam in Cathedralibus habendam, ut eorum aliqui in Eccleſiis illis ſemper adſint & perſonaliter reſideant. Ac quò hæc omnia melius peragantur, Epiſcopi, vel alii, ad quos per Eccleſiæ ſtatuta vel ordinationes pertinet, in ſuis reſpective Eccleſiis diligenter providebunt.

Ut Decani & Canonici in Eccleſiis Cathedralibus ſuis vicibus Conciones habeant.

CUm Beneficium propter Officium conferri debeat, æquum exiſtimamus, ut Eccleſiarum Cathedralium Decani, & Canonici omnes, & ſinguli, qui in ſacris Ordinibus ſunt conſtituti, & ad Concionès habendas in Eccleſiis ſuis Cathedralibus, de Jure, Statutis, Ordinationibus, aut laudabili conſuetudine illius Eccleſiæ tenentur, in perſonis ſuis propriis eas præſtent, nèc vicariâ in ea re operâ utantur, niſi ex cauſa ægritudinis, aut alîa legitima impediti, Canonicum ſuum, vel alium in Theologia eruditum ac ad concionandum authoritate ſufficienti approbatum ſua vice ſubſtituant. Quodſi, qui hujuſmodi Decani aut Canonici officium ea in re neglexerint, per Epiſcopum vel eos, ad quos juriſdictio pertinet, quoad ſe debite correxerint, ſuſpendantur.

De moderandis indulgentiis pro celebratione Matrimonii abſque trina bannorum denunciatione.

QUandoquidem honeſtæ, claræ, ac illuſtris conditionis homines, ſive urgente aliqua neceſſitate, ſive aliis non contemnendis rationibus, Matrimonium aliquando celebrandi cauſas habere poſſunt, Facultate ſibi de Bannis matrimonialibus aut non omnino, aut ſemel iterumve denunciandis indulta, ſine aliquo gravi ſcandalo ſeu detrimento: Idcirco ad evitanda generaliter quæ hac in parte notantur incommoda, viſum eſt caveri ne ullæ Facultates ſive Indulgentiæ de celebrando abſque bannis

bannis Matrimonio concedantur: niſi idonea cautio prius ſub hiſce conditionibus ineatur; nimirum, primò quod nullum poſtea conſtabit impedimentum præcontractus, conſanguinitatis, affinitatis, vel ullius alterius legitimæ cauſæ cujuſcunque ratione.

Secundo, quod eo tempore quo ejuſmodi Facultas ſive indulgentia concedetur, nulla controverſia, lis ſeu querela mota eſt, vel dependet coram aliquo Judice Eccleſiaſtico aut civili, de ejuſmodi legitimo impedimento Matrimonii, inter hujuſmodi perſonas contrahendi, aut contracti. Ac tertio, quod ad Nuptiarum ſolennizationem non accedent, niſi aſſenſu & expreſſo conſenſu parentum, ſive tutorum prius impetrato: Et ulterius, quod matrimonii celebratio publice ac tempeſtive in facie Eccleſiæ fiet. Cujus quidem cautionis formula ſeu exemplar in ſcriptis concipietur, ac unicuique Epiſcopo in ſua cujuſque Diocœſi imitanda proponetur.

Præterea adjiciendum putamus, ne cuiquam liceat Epiſcopalem dignitatem non obtinenti (Commiſſario ad facultates, ac Vicariis generalibus Archiepiſcopi & Epiſcoporum, ſede plena, & ſede vacante Cuſtodibus Spiritualitatis ac Ordinariis, Epiſcopalem juriſdictionem de Jure exercentibus, in ſuis juriſdictionibus reſpective exceptis) licentiam celebrandi Matrimonia ſine bannis concedere: Ea vero duntaxat per ſe, ac ſub manuum ſuarum ſubſcriptione, non per Deputatos aut Surrogatos ſuos, nec aliis quam ſuæ juriſdictioni ſubditis concedatur. Nulli autem cujuſcunque ſexus, dignitatis aut ordinis (in parentum ſeu gubernatorum cura & regimine exiſtenti) concedatur, niſi prius conſtiterit de expreſſo conſenſu parentum vel gubernatorum ſuorum (ſi forte parentes exceſſerint è vita) idq; parentum ſignification, aut gubernatorum Judici perſonaliter facta: vel Chirographis ipſorum, quibus fidem habendam eſſe non putamus, niſi per nuncios honeſtæ conditionis & famæ illœſæ, mittantur, qui fidem faciant ſe de parentum aut gubernatorum manu Chirographi hujuſmodi recepiſſe veris nominibus ac cognominibus per hujuſmodi nuncios deſignandorum: Cujus Chirographi exhibitionis, ac Juramenti per nuncium præſtiti actum conſcribi volumus. Nec vero aliis concedantur hujuſmodi indulgentiæ, quam illuſtris & claræ

conditionis hominibus, niſi urgens neceſſitas interceſſerit, eaque Judici cognita fuerit.

Præterea, in ipſo Diſpenſationis ſive Licentiæ tenore, Eccleſia habitationis ſive commorationis alterius contrahentium, vel parentum & gubernatorum ſuorum exprimatur, & tempus diei etiam congruum, nempe inter horas octavam & duodecimam ante meridem aſſignetur.

Nec ſine indulgentia a competente Judice conceſſa, Miniſter aliquis Matrimonium celebret, niſi trina bannorum denunciatione (per legitima intervalla) interveniente, ſub pœna Conſtitutionibus Provincialibus præſcripta.

Proviſo ſemper, quod quicunque contra hanc Ordinationem deliquerit, ab executione officii per ſuperiorem per ſex integros menſes ſuſpendetur: & licentia hujuſmodi viribus carebit, & pro nulla quoad pœnam perſonis clandeſtinas nuptias celebrantibus imponendam habebitur.

De Sententiis Divortii non temerè ferendis.

ET quia matrimoniales cauſæ inter majores hucuſque ſemper habitæ fuerunt: Idcirco cum de Matrimoniis in judiciis diſceptatur, cautius agi oportet, præſertim vero cum Matrimonium in Eccleſia ſolemnizatum, prætextu aliquo ſeparari, vel nullum pronunciari poſtuletur, æquum igitur viſum eſt.

Primum ut in hujuſmodi Divortiorum & nullitatis Matrimonii proceſſibus, deliberatè procedatur, ac quantum fieri poterit, rei veritas, Teſtium depoſitionibus, aliiſque probationibus legitimis eruatur, nec partium confeſſioni (quæ in his cauſis ſæpe fallax eſt) temere confidatur.

Tum ut nullæ poſthac ſententiæ vel ſeparationis a Thoro & Menſa, vel nullitatis Matrimonii ferantur, niſi publice, ac pro tribunali, & de ſcientia & conſenſu vel Archiepiſcopi, intra Provinciam ſuam, vel Epiſcopi intra propriam diœceſim, Decani de Arcubus, Judicis audientiæ Cantuarienſis, aut Vicariorum generalium, aliorumve Officialium principalium, vel ſede vacante, Cuſtodum ſpiritualitatis, aut aliorum Ordinariorum, quibus

quibus de Jure competit in ſuis reſpective Juriſdictionibus ac Curiis, atque inter ſuæ juriſdictionis ſubditos tantum, deinde & in ſententiis quando ad ſeparationem Thori & Menſæ tantum interponuntur, monitio & prohibitio fiat, ut a partibus ab invicem ſegregatis caſte vivatur, nec ad alias Nuptias alterutro vivente convoletur: Denique quo poſtremum illud firmius obſervetur, ſententia ſeparationis non antea pronunciabitur, quam qui eam poſtulaverint, cautionem fide juſſoriam ſufficientem interpoſuerint, ſe contra monitionem & prohibitionem nihil commiſſuros.

Judex autem qui ſententiam Separationis ſeu Divortii tulerit, & præmiſſa omnia non præſtiterit, per tres integros menſes ab executione Officii ſui per Diœceſanum ſuum ſuſpendetur: & ſententia ſeparationis contra formam prædictam lata, pro nulla ad omnem Juris effectum habebitur, ac ſi omnino lata non fuiſſet.

De exceſſibus, circa Excommunicationem, reformandis.

QUia Excommunicationis uſus in Eccleſia perpetuæ legis vigorem jam obtinuit, atque in omni juriſdictione Eccleſiaſtica exercenda hucuſque retinetur, ideo abſque grandi mutatione totius ejuſce juriſdictionis & plurimarum hujus regni legum innovari vel alterari nequit: Nihilominus ut Excommunicatio (quæ authoritatis ac diſciplinæ Eccleſiaſticæ quaſi nervus quidam, ac vinculum habenda eſt) ad priſtinum ſuum uſum, decus & dignitatem reducatur: Cautum eſt, ut quotieſcunque cenſura iſta in immediatam pœnam cujuſvis notoriæ hæreſeos, ſchiſmatis, ſimoniæ, perjurii, uſuræ, inceſtus, adulterii, ſeu gravioris alicujus criminis venerit infligenda, ſententia ipſa, vel per Archiepiſcopum, Epiſcopum, Decanum, Archidiaconum, vel Præbendarium (modò ſacris Ordinibus & Eccleſiaſtica juriſdictione præditus fuerit) in propria perſona pronunciabitur, unà cùm ejuſmodi frequentia & aſſiſtentia, quæ ad majorem rei authoritatem conciliandam conducere videbitur.

Denique,

Denique, quod unuſquiſque Vicarius generalis, Officialis, ſeu Commiſſarius, qui Ordines Eccleſiaſticos non ſuſceperit eruditum aliquem Presbyterum ſibi accerſet & aſſociabit, qui ſufficienti authoritate, vel ab ipſo Epiſcopo in juriſdictione ſua, vel ab Archidiacono (Presbytero exiſtente) in juriſdictione ſua munitus, idque ex præſcripto ipſius Judicis tunc præſentis, excommunicationis ſententiam pro contumacia denunciabit.

Volumus etiam, ut ſicut conſtitutum eſt, ejuſmodi excommunicationem per miniſtrum Eccleſiæ denunciari; ita ipſe Judex de abſolutione ipſius Rei poſt ſatisfactionem ſuam peractam eundem Miniſtrum certiorem faciet, qui eandem abſolutionem populo publice denunciabit: ac interim quod bene licebit, dicto Miniſtro reum a ſacris arcere & repellere, tanquam in Eccleſiam minime recipiendum, donec ejuſmodi certificatorium ab ipſo Judice exhibuerit.

De Recuſantibus, & aliis excommunicatis publice denunciandis.

CUrent Ordinarii locorum, ut tam excommunicati ex eo quod divinis precibus intra hoc regnum Angliæ publica authoritate ſtabilitis intereſſe pertinaciter recuſaverint, quam ij etiam qui propter aliam quamcunque cauſam legitimam excommunicationis ſententia innodati fuerint, niſi intra tres continuos menſes poſt latam excommunicationis ſententiam ſe emendaverint, & abſolutionis beneficium obtinuerint, ſingulis ſex menſibus ſequentibus, in Eccleſia cùm parochiali, tum etiam Cathedrali Diocœſis in qua habitant, pro excommunicatis publice denuncientur. Teneantur etiam Ordinarii prædicti de præmiſſis omnibus & ſingulis quolibet anno intra Feſta Sancti Michaelis & Natalis Domini, Archiepiſcopum hujus Provinciæ in ſcriptis certiorem facere.

De moderanda ſolennis pœnitentiæ commutatione.

NEque fiat poſthac ſolennis pœnitentiæ commutatio, niſi rarioribus gravioribuſque de cauſis, atque adeo cum ipſi Epiſcopo

Epiſcopo conſtiterit, eam eſſe ad reum reconciliandum & reformandum ſaniorem & tutiorem rationem.

Deinde quod mulcta illa pecuniaria, vel in relevamen pauperum ejuſdem parœciæ, vel in alios pios uſus erogetur, idque Eccleſiæ ſolenniter & fideliter approbetur & innoteſcat.

Quòd ſi verò crimen fuerit notorium ac publicum, Reus ipſe vel in propria ſua perſona publicè in Eccleſia pœnitentiam ſuam minimè fictam profitendo, læſæ Eccleſiæ ſatisfaciet, vel Eccleſiæ Miniſter in præſentia ipſius Rei, palam è ſuggeſtu ejus ſubmiſſionem, & pœnitentiæ ſuæ coram Ordinario ſuo peractionem, atque etiam in veræ ſuæ reſipiſcentiæ Teſtimonium, quantam pecuniarum ſummam in uſus ſupradictos erogandam reddiderit, denunciabit.

Quicunque vero abſque Epiſcopi Diocœſani notitia pœnitentiam commutaverit, aut pecuniam ratione commutationis hujuſmodi ſolutam in alios uſus quam ſupra eſt expreſſum, converterit, vel aliter præſentem hanc conſtitutionem violaverit: Is ab executione Officii ſui per eundem Diocœſanum per tres integros menſes ſuſpendetur.

De Feodis quæ Officiariis Eccleſiaſticis & eorum miniſtris debentur.

CAutum inſuper volumus, quod neque alia, neque majora Feoda ab Epiſcopo, Ordinario, Archidiacono, vel eorum miniſtris deinceps ulla de cauſa percipiantur, quam ea, quæ ineunte hoc regnum regia nunc Majeſtate percipi ſolebant: Quodque Tabula quædam ſingulorum hujuſmodi Feodorum ſummas continens, in quolibet Conſiſtorio ante Feſtum Sancti Jahannis Baptiſtæ proximè venturum figatur, cujus exemplar manu ipſius Ordinarii ſubſignatum intra tempus prædictum ad Archiepiſcopum tranſmittetur.

Jam vero quia dubium eſſe poteſt, quænam certa Feoda pro ſingulis negotiis expediendis, in ſingulis reſpective foris Eccleſiaſticis quadraginta abhuc annis percipiebantur, niſi quæ uſus frequentior ſuccedentibus ab eo tempore annis monſtraverit,

atque

atque approbaverit: Ideo decernendum putamus ut eisdem ultimum diem menſis Maii proxime ſequentem Epiſcopus quilibet, vel ſede aliqua Epiſcopali vacante, Cuſtos ſpiritualitatis ibidem curet, tabulam manu jus dicentis ejuſque Regiſtrarii ſubſcriptam publice figi, vel in loco quoliber ubi jus ab illo dicetur, vel alias publice in ejuſdem jurisdictionis Archivo, ita ut quivis ejuſdem tabulæ inſpiciendæ facultatem habeat: Quæ quidem tabula in ſe continebit ſeparatas ſummas ſingulorum Feodorum, quæ tam à Judice, quam à ſingulis aliis Officiariis ac Miniſtris ejuſdem Curiæ frequentius ac uſitatius ab initio regni dictæ Sereniſſimæ Reginæ uſque ad decimum octavum Majeſtatis ſuæ annum percipi conſueverunt: Curabit præterea quilibet Epiſcopus, vel ſede vacante Cuſtos Spiritualitatis, ut quilibet Judex hujuſmodi citra ultimum diem præfati menſis Maii Epiſcopo ſuo, vel Cuſtodi Spiritualitatis fidele & auctenticum exemplar tabulæ Feodorum præmiſſorum in Archivis Epiſcopi cuſtodiendum tradat: Qui vero contra fecerit, is ab executione Officii ſui per Ordinarium ſuum immediate ſuperiorem eo uſque ſuſpendetur, donec præmiſſa modo & forma ſuperius ſpecificatis perfecerit.

Quorum omnium exemplarium, ſinguli Epiſcopi Provinciæ Cantuarienſis vel Cuſtodes Spiritualitatis, fidele & auctenticum Inſtrumentum in pergameno conſcriptum, ad Archiepiſcopum citra ultimum diem menſis Octobris proxime futurum tranſmittent.

Pœna vero cujuſque Officiarii, ac Miniſtri majora Feoda quam quæ in hujuſmodi tabulis reſpective exprimentur percipientis, ſuſpenſio erit per ſex menſes ab executione officii ſui per Ordinarium ſuum infligenda, vel Ordinario negligente aut id facere omittente, per Archiepiſcopum, qui alium delinquentis loco interim deputabit.

Proviſo ſemper, quod ſi alicubi dubium fuerit quæ Feoda uſque ad prædictum decimum octavum regiæ Majeſtatis annum uſitatiſſime percepta fuerint: Tum ea feoda pro ligitimis habebuntur quæ per Archiepiſcopum Cantuarienſem ſub manus ſuæ ſubſcriptione approbabuntur: niſi Statuta hujus regni Angliæ

jam

jam antea edita, alia in quocunque caſu Feoda expreſſe præſtituerint.

Proviſo inſuper, quod neque Archiepiſcopo neque Epiſcopo, vel directe, vel indirecte, aliquam pecuniarum ſummam pro admittendis ad ſacros ordines hominibus accipere licebit, idque ſub pœna Juris.

De exceſſibus Apparitorum reformandis.

PRæterea, quoniam exceſſibus & gravaminibus quæ per Apparitores inferri dicuntur, remedium cupimus adhibere opportunum, videtur ut Apparitorum multitudo, quantum fieri poterit, reſtringatur; non igitur licebit Epiſcopis vel Archidiaconis, eorumve Vicariis ſeu officialibus, aliiſque inferioribus Ordinariis deputare & habere plures Apparitores, juriſdictionibus ſuis reſpective inſervientes, quam ante viginti annos præteritos, vel ipſi vel prædeceſſores ſui habere conſueverunt, qui omnes per ſe ſuum fideliter exequantur officium, nec per nuncios aut ſubſtitutos quocunque quæſito colore, ſua vice mandatorum executiones demandent, aut permittant, niſi ex cauſa ab Ordinario illius loci prius cognita & approbata. Tum ut promotorum Officii, vel denunciatorum perſonas omnino non ſuſtineant, Feoda ampliora vel majora, quam quæ his conſtitutionibus ſuperius ſtatuuntur, non exigant.

Quod ſi plures quam ſuperius eſt expreſſum deputati, vel illorum aliqui premiſſa violaverint, deputantes ſi Epiſcopi exiſtant, moniti per ſuperiorem, ſupernumerarios dimittant. Inferiores vero Epiſcopis Ordinarii, ab executione Officii ſuſpendantur, donec hujuſmodi deputatos amoverint, deputati autem ipſi ab Apparitorum Officio moveantur perpetuo; Et ſi amoti non deſiſtant, tanquam contumaces Canonicis cenſuris coerceantur.

Præterea in cauſis Officii & correctionis ne quæ fiant Citationes generales (quæ vulgo *Quorum nomina* dicuntur) niſi partes citandæ veris nominibus expreſſis per Regiſtrarium in ipſa ſchedula citatione annexa, & ſigillo munita ſcribantur, eademque ſchedula jus dicentis manu ſubſcribatur, ſub pœna coertionis Eccleſiaſticæ per Dioceſanum delinquenti infligenda.

De Regiſtris in Eccleſiis ſalvæ Cuſtodiæ committendis.

ET quia Regiſtra in Eccleſiis (quorum permagnus uſus eſt) fideliter volumus cuſtodiri: Primum ſtatuendum putamus, ut in ſingulis viſitationibus admoneantur Miniſtri, & œconomi Eccleſiarum de injunctionibus regiis ea in re diligentius obſervandis.

Deinde ut Libri ad hunc uſum deſtinati, quo tutius reſervari & ad poſteritatis memoriam propagari poſſint, ex pergameno ſumptibus parochianorum in poſterum conficiantur: Iiſque non modo ex veteribus libris cartaceis tranſumpta nomina eorum, qui regnante ſereniſſima Domina noſtra *Elizabetha*, aut baptiſmatis aqua abluti, aut matrimonio copulati, aut Eccleſiaſticæ ſepulturæ Beneficio affecti ſint, ſuo ordine ſumptibus parochianorum inſcribantur: ſed eorum etiam, qui in poſterum baptizati, vel matrimonio conjuncti, aut ſepulti fuerint.

Ac ne quid vel dolo commiſſum, vel omiſſum negligenter redarguatur, Quæ per ſingulas hebdomadas in hiſce libris inſcripta nomina fuerint, ea ſingulis diebus Dominicis poſt preces matutinas aut veſpertinas finitas, aperte ac diſtincte per Miniſtrum legantur, die ac menſe quibus ſingula geſta ſunt ſigillatim adjectis.

Poſtquam autem paginam aliquam integram multorum nominum inſcriptio compleverit, tum Miniſtri, tum Gardianorum ipſius parochiæ ſubſcriptionibus volumus eam communiri.

Idemque in tranſumptis ex veteribus libris cartaceis, paginis ſingulis fieri, ſed diligenti, ac fideli prius habita collatione: neque vero in unius cujuſquam cuſtodia librum illum, ſed in ciſta publica, eaque trifariam obſerata reſervandum putamus, ita ut neque ſine Miniſtro Gardiani, nec ſine utriſque Gardianis Miniſter quicquam poſſit innovare.

Poſtremum eſt ut exemplar quotannis cujuſque anni auctæ nominum inſcriptionis ad Epiſcopi Diœceſani regiſtrum per Gardianos infra menſem poſt Feſtum Paſchatis, tranſmittatur, & ſine feodo ullo recipiatur, atque in Archivis Epiſcopi fideliter cuſtodiatur.

Quocunque

Quocunque vero in premiſſis eorumve aliquo deliquerit, is ut delicti qualitas Juſque poſtulaverit, puniatur,

QUAS omnia Capitula ſive Conſtitutiones, omniaque & ſingula in eiſdem contenta, Regia Majeſtas per ſuas literas Patentes gerentes dat. apud Weſtmonaſterium decimo octavo die Januarii, anno regni ſui quadrageſimo, ratificavit, confirmavit ac ſtabilivit, ipſaque ab omnibus regni ſui ſubditis utriuſque Provinciæ, Cantuarienſis & Eboracenſis, quatenus eorum aliquem concernunt, diligenter exequenda, ac obſervanda authoritate ſua regia propoſuit, promulgavit, & per eaſdem literas Patentes ſic per eos obſervari præcepit, injunxit & mandavit prout in eiſdem literis Patentibus Sigillo magno Angliæ ſigillatis plenius liquet & apparet.

EXEMPLARIA

LICENTIÆ,

SEU

Facultatis Matrimonii,

Abſque trina Bannorum promulgatione celebrandi in ſingulis Epiſcopatibus obſervanda.

Licentia ubi uterque vel alter contrahentium ſub parentum vel gubernatorum poteſtate exiſtit.

R. *Permiſſione divina L. Epiſcopus: Dilectis nobis in Chriſto* D.C. *Parochiæ de* B. *filio naturali & legitimo* I.C. *Parochiæ de* F. *generoſo, & N.O. puellæ, filiæ naturali & legitimæ* B.O. *Parochiæ de* M. *noſtrarum* L. *Diœceſeos & Juriſdictionis, ſalutem. Cum vos (uti aſſeritur) ad ſolemnizationem Matrimonii veri & legitimi de expreſſo conſenſu, & aſſenſu parentum & gubernatorum veſtrorum, ac utriuſque veſtrum procedere decreveritis: Illudque in facie Eccleſiæ cum ea qua fieri poterit matura celeritate ſolemnizari facere & obtinere magnopere deſideretis: Nos volentes ut honeſta hæc veſtra deſideria debitum celerius conſequantur effectum: Ut igitur Matrimonium hujuſmodi in Eccleſia de* F. (exprimendo Eccleſiam alterius contrahentium, vel parentum aut gubernatorum ſuorum) *per Rectorem, Vicarium ſeu Curatum ejuſdem Eccleſiæ Bannis Matrimonialibus unica voce tempore ſolemnizationis ejuſdem Matrimonii (uti moris eſt) publice editis libere & licite ſolemnizari, facere, & obtinere, poſſitis & valeatis, poſt cautionem fidejuſſoriam ſufficientem ex parte veſtra interpoſitam, juxta Conſtitutiones authoritate Regia nuper editas: Dummodo vobis ratione conſanguinitatis, affinitatis, præcontractus, vel alterius*

rius cauſæ cujuſcunque de Jure prohibitæ nullum legitimum in ea parte obſtiterit impedimentum, nec ulla lis, controverſia, ſeu querela motu ſit vel pendeat coram aliquo Judice Eccleſiaſtico vel civili de Matrimonio aliquo nobis facto vel allegato cum alterutro veſtrum, & Miniſtro Eccleſiæ prædictæ prius conſtiterit, vos ad hujuſmodi Matrimonii celebrationem accedere de & cum expreſſo conſenſu parentum vel gubernatorum veſtrorum, ac modo Matrimonii hujuſmodi celebratio publice in Eccleſia de P. prædicta fiat inter horas octavam & duodecimam antemeridianas, abſque tamen prejudicio Miniſtri Eccleſiæ de M. ubi dicta N. O. Parochiana exiſtit Licentiam & Facultatem tam vobis contrahentibus, quam Rectori, Vicario aut Curato Eccleſiæ prædictæ deſignatæ Matrimonium hujuſmodi inter vos ſolemnizandi ſub modo & forma ſuperius ſpecificatis, juxta ritus Libri Publicarum Precum authoritate Parliamenti in ea parte editi & ſtabiliti, nec non omnibus aliis Chriſti *fidelibus eidem ſolemnizationi intereſſendi, ex certis cauſis legitimis & rationabilibus per nos approbatis, quatenus in nobis eſt, & Jura regni patiantur in hac parte, benigne concedimus & impertimur per præſentes.*

Proviſo ſemper, quod ſi alteruter veſtrum clarioris aut illuſtrioris conditionis ſit quam nobis ſuggeſtum eſt, & quam ex cognomine & additamento in his literis inſertis colligi facile poteſt, aut ſi aliqua fraus in poſterum appareat vel falſitatis nobis ſuggeſtæ, vel ſuppreſſæ veritatis tempore hujus Licentiæ obtentæ: Tunc hæc Licentia noſtra irrita ſit ad omnem Juris effectum ac ſi omnino conceſſa non fuiſſet: Et eo caſu inhibemus quibuſvis Miniſtris (modo præmiſſorum aliquod eis innotuerit) ne ad ſolemnizationem dicti Matrimonii procedant, niſi nobis, aut Vicario noſtro in ſpiritualibus Generali prius conſultis: In cujus rei Teſtimonium, &c.

The Miniſter ſhall not ſolemnize this Marriage without conſent of their Parents or Governors, who are hereby licenſed to marry.

Si utraque pars contrahens in viduitate exiſtens ad ſecundas nuptias convolare facultatem petat, tum omnes clauſulæ parentum conſenſum requirentes omitti poſſunt, ſed Parochia utriuſque contrahentis in Licentia exprimenda ſunt, ac Parochia ubi Matrimonium celebrabitur, deſignanda. Londini, Anno Domini 1597.

An

An Admonition to all ſuch as ſhall intend hereafter to enter the ſtate of Matrimony, Godly and agreeable to Laws.

Firſt, That they contract not with ſuch perſons as be hereafter expreſſed, nor with any of the like degree, againſt the Law of God, and the Laws of the Realm,

Secondly, That they make no ſecret contracts without conſent and counſel of their Parents or Elders, under whoſe Authority they be, contrary to Gods Laws, and Mans Ordinances.

Thirdly, That they contract not anew with any other, upon Divorce and Separation made by the Judge for a time; the Laws yet ſtanding to the contrary.

Marriage is honourable among all men; and the bed undefiled: But Whoremongers and Adulterers God will judge, Heb. 13. 4.

To avoid fornication, let every man have his wife, and let every woman have her husband: He that cannot contain, let him marry: for better it is to marry, than to burn. 1 Cor. 7. 2, 9.

Unto the married I command, not I, but the Lord, let not the wife depart from her husband: But if ſhe depart, let her remain unmarried, or be reconciled unto her husband: And let not the husband put away his wife, 1 Cor. 7. 10. 11.

1. It is to be noted, that thoſe perſons which be in the direct line aſcendent, cannot Marry together, although they are never ſo far aſunder in degree.

2. It is alſo to be noted, that Conſanguinity and Affinity (letting and diſſolving Matrimony) is contracted as well in them and by them, which be of kindred by the one ſide, as in and by them which be kindred by both ſides.

3. *Item*, That by the Laws, Conſanguinity and Affinity (letting and diſſolving Matrimony) is contracted as well by unlawful company of Man and Woman, as by lawful marriage.

4. *Item*,

4. *Item*, In contracting betwixt perſons doubtful, which be not expreſt in this Table, It is moſt ſure firſt to conſult men learned in the Law; to underſtand what is lawful, what honeſt and expedient, before the finiſhing of their Contracts.

5. That no Parſon, Vicar, or Curate, ſhall ſolemnize Matrimony out of his or their Cure, or Pariſh Church or Chappel, and ſhall not ſolemnize the ſame in private houſes, nor lawleſs, exempt Churches, under pains of the Law forbidding the ſame. And that the Curate have their Certificates where the parties dwell in divers Pariſhes.

6. *Item*, The Bands of Matrimony ought to be openly denounced in the Church by the Miniſter three ſeveral Sundays, or Feſtival days, to the intent, that who will and can alledge any impediment, may be heard, and that ſtay may be made till further tryal, if any exception be made there againſt it upon ſufficient caution.

7. *Item*, Who ſhall maliciouſly object a frivolous impediment, againſt the lawful Matrimony to diſturb the ſame, is ſubject to the pains of the Law.

8. *Item*, Who ſhall preſume to contract in the degrees prohibited (though he do it ignorantly) beſides that the fruit of ſuch Copulation may be judged unlawful; is alſo puniſhable at the Ordinaries diſcretion.

9. *Item*, If any Miniſter ſhall conjoyn any ſuch; or ſhall be preſent at ſuch Contracts making; he ought to be ſuſpended from his Miniſtry for three years, and otherwiſe to be puniſhed according to the Laws.

10. *Item*, It is further ordained that no Parſon, Vicar, or Curate, do preach, treat, or expound of his own voluntary invention, any matter of controverſie in Scriptures, if he be under the degree of a Maſter of Arts, except he be licenſed by his Ordinary thereunto; but only for inſtruction of the people, read Homilies already ſet forth, and ſuch other form of Doctrine as ſhall be hereafter by Authority publiſhed, and ſhall not innovate, or alter any thing in the Church, or uſe any old Right or Ceremony which is not ſet forth by Publick Authority.

None shall come near to any of the kindred of his flesh to uncover their shame, I am the Lord, Levit. 18. 6.

	A Man may not Marry his		A Woman may not Marry with her		
Con	*Secundus gradus in*	1 *Grandmother.*			*Secundus gradus in*
Aff.	*linea recti Ascend.*	2 *Grandfath. Wife.*			*linea recta Ascend.*
Aff.	Avia.		1 *Grandfather.*	*Con*	Avus.
	Avi relicta.	3 *Wives Grandm th.*	2 *Grandmoth. Husb.*	*Aff.*	Aviæ relictus.
	Proſocrus, vel ſocrus magna.		3 *Husb. Grandfather*	*Aff.*	Proſoc. vel ſoc. mag.
Con	*Secund. gr. inæqualis*				*Sec. gra. inæqualis in*
Con	*in linea tranſverſali*				*linea tranſverſ. Aſc.*
Aff.	*Aſcend.*				
Aff.	Amita.	4 *Fathers Sister.*	4 *Fathers Brother.*	*Con*	Patruus.
Aff.	Matertera.	5 *Mothers Sister.*	5 *Mothers Brother.*	*Aff.*	Avunculus.
Aff.	Patrui relicta.	6 *Fathers Broth. Wife*	6 *Fathers Sist. Husb*	*Aff.*	Amitæ relictus.
	Avunculi relicta.	7 *Moth. Broth. Wife.*	7 *Mothers Sist. Husb.*	*Aff.*	Materteræ relictus.
	Amita uxoris.	8 *Wives Fath. Sister*	8 *Husb. Fath. Broth.*	*Aff.*	Patruus Mariti.
	Matertera uxoris.	9 *Wives Moth. Sister*	9 *Husb. Moth. Broth.*	*Aff.*	Avunculus Mariti.
Con	*Primus grad. in lin.*				*Primus gradus in li-*
Aff.	*recta aſcendente.*				*nea recta aſcend.*
Aff.	Mater.	10 *Mother.*	10 *Father.*	*Con*	Pater.
	Noverca.	11 *Stepmother.*	11 *Stepfather.*	*Aff.*	Vitricus.
	Socrus.	12 *Wives Mother.*	12 *Husbands Father*	*Aff.*	Socer.
	Primus gradus in lin.				*Prim. gradus in linea*
	recta deſcendente.				*recta Aſcendente.*
Con	Filia.	13 *Daughter.*	13 *Son.*	*Con*	Filius.
Aff.	Privigna.	14 *Wives Daughter.*	14 *Husbands Son.*	*Aff.*	Privignus.
Con	Nurus.	15 *Sons Wife.*	15 *Daughters Husb.*	*Aff.*	Gener.
	Primus grad. æqualis				*Primus grad. æqualis*
	in linea tranſverſali.				*in linea tranſverſ.*
Con	Soror.	16 *Sister.*	16 *Brother.*	*Con*	Frater.
Aff.	Soror uxoris.	17 *Wives Sister.*	17 *Husbands Brother*	*Aff.*	Levir.
Aff.	Fratris relicta.	18 *Brothers Wife.*	18 *Sisters Husband.*	*Aff.*	Sororis relictus.
	Secundus gradus in				*Secundus gradus in*
	linea recta deſcend.				*linea recta deſcend.*
Con	Neptis ex filio.	19 *Sons Daughter.*	19 *Sons Son.*	*Con*	Nepos ex filio.
Con	Neptis ex filia.	20 *Daughters daughter.*	20 *Daughters Son.*	*Con*	Nepos ex filia.
Aff.	Pronurus i. relicta. Nepotes ex filio	21 *Sons Sons Wife.*	21 *Sons Daughs. Hus.*	*Aff.*	Progener, i. relictus Neptis ex filio.
Aff.	Pronurus i. relict. Nepotes ex filia	22 *Daughters Wife.*	22 *Daughters daugh. Husband.*	*Aff.*	Progener, i. relictus Neptis ex filia.
Aff.	Privigni filia.	23 *Wives Sons daugh.*	23 *Husbands sons Son*	*Aff.*	Privigni filius.
Aff.	Privignæ filia.	24 *Wives daugh. Daugh*	24 *Husb. daughs. Son*	*Aff.*	Privignæ filius.
	Secundus gradus in				*Secun. grad. inæqualis*
	æqualis in linea				*in linea tranſverſ. Deſ.*
	tranſverſali deſcen-				
	dente.		25 *Brothers Son.*	*Con*	Nepos ex fratre.
			26 *Sisters Son.*	*Con*	Nepos ex ſorore.
Con	Neptis ex fratre.	25 *Brothers Daughter*	27 *Broth. Daughs. Huſ.*	*Aff.*	Neptis ex frat. relict
Con	Neptis ex ſorore.	26 *Sisters Daughter.*	28 *Sisters daugh. hus.*	*Aff.*	Neptis ex ſor. relict
Aff.	Neptis ex frat. rel.	27 *Brothers Sons Wife*	29 *Husbands broth. ſons*	*Aff.*	Leviri filius, i. nepos
Aff.	Neptis ex ſor. rel.	28 *Sisters Sons Wife*			mariti ex fratre.
	Neptis uxor. ex fra.	29 *Wives Broth. Daug*	30 *Husbands ſiſt. ſon*	*Aff.*	Gloris filius, i. nepos
	Neptis uxoris ex ſor.	30 *Wives Sist. Daugh*			mariti ex ſorore.

Set forth by the moſt Reverend Father in God *Matthew Parker*, Archbiſhop of *Canterbury*, Primate of *England* and Metropolitan, 1563.

CONSTITUTIONES
SIVE
Canones Eccleſiaſtici,
Per Epiſcopum
LONDINENSEM,
Præſidem Synodi pro CANTUARIENSI Provincia, ac reliquos Epiſcopos, & Clerum ejuſdem Provinciæ ex Regia Authoritate tractati, & concluſi.

In ipſorum Synodo inchoata Londini, Anno Salutis milleſſimo, ſexcenteſſimo tertio, Regnique Sereniſſimi Principis, Clementiſſimi Domini noſtri *JACOBI* Dei gratia *Angliæ*, *Franciæ*, & *Hiberniæ* Regis primo, & *Scotiæ* triceſimo ſeptimo.

Ab eadem Regia Majeſtate deinceps approbati, rati, habiti, ac confirmati, ejuſdemque Authoritate ſub magno Sigillio Angliæ promulgati, per utramque Provinciam tam Cantuarienſem quàm Eboracenſem diligenter obſervandi.

LONDINI,

Pro *Bl. Pawlet*, ad Inſigne Sanctorum Bibliorum in Vico *Chancery-Lane*, propè *Fleet-ſtreet*. 1684.

CONSTITUTIONUM

Capita & Contenta.

De Eccleſia Anglicana.

1 *Suprema in Eccleſiam Anglicanam authoritas Regiæ Majeſtati aſſerenda.*
2 *Regii in Eccleſiam Anglicanam primatus impugnatores coerciti.*
3 *Eccleſia Anglicana, Orthodoxa.*
4 *Divini cultus ratio in Eccleſia Anglicana ſtabilita, pia & Orthodoxa.*
5 *Doctrinæ Articuli in Eccleſia Anglicana ſtabiliti, pii & Orthodoxi.*
6 *Cæremoniarum in Eccleſia Anglicana obtinentium uſus, pius & licitus.*
7 *Eccleſiæ Anglicanæ adminiſtratio, Verbo Divino conſona.*
8 *Cleri ordinandi ratio in Eccleſia Anglicana, Verbo Divino conſona.*
9 *Authores ſchiſmatis ac diſſidii ab Eccleſia Anglicana Communione coerciti.*
10 *Schiſmaticorum in Eccleſia Anglicana fautores coerciti.*
11 *Conventiculorum in Eccleſia Anglicana propugnatores coerciti.*
12 *Ordinationum in Conventiculis conditarum propugnatores coerciti.*

De Liturgia publica, & Sacramentorum adminiſtratione.

13 *Liturgia publica, & reliqua pietatis exercitia diebus ſacris celebranda.*
14 *Liturgiæ publicæ præſcriptum Canon diebus ſacris obſervandus.*
15 *Litaniæ diebus Mercurii & Veneris recitandæ.*
16 *Liturgiæ publicæ præſcriptus Canon in Academiis obſervandus.*
17 *Inter Liturgiæ publicæ celebrationem Superpellicia, & Epomides in Academiis adhibenda.*
18 *Inter Liturgiæ publicæ celebrationem reverentia ſolennis adhibenda.*
19 *Inter Liturgiæ publicæ celebrationem otioſi ab Eccleſiæ ambitu repellendi.*
20 *Panis & Vinum in ſacra Cœna uſum parandi.*
21 *Cœnæ trina perceptio quotannis indicta.*
22 *Cœnæ adminiſtrationem ſolennis indictio præire juſſa.*
23 *Cœnæ uſus frequentior Academicis indictus, & Cœnæ utentibus genuum flexio injuncta.*
24 *Cœnæ in feſtis ſolennibus adminiſtratio in Eccleſiis Cathedralibus indicta, & Cœnam adminiſtrantibus Caparum uſus injunctus.*

25 *Vestis linteæ & Epomidum usus, Cœna non administrata, in Ecclesiis Cathedralibus injunctus.*
26 *Notorii peccati consuetudine infames à sacra Cœna repellendi.*
27 *Schismatici à Cœnæ communione arcendi.*
28 *Extranei à Cœnæ communione repellendi.*
29 *Parentes in liberorum suorum Baptismate, & pueri Cœnæ Dominicæ incapaces, Susceptores esse prohibiti.*
30 *Crucis in Baptismo cæremonia explicata.*

De Ministris, eorumque ordinatione & functione.

31 *JEjunia Quatuor Temporum Ministrorum ordinationi decreta.*
32 *Utrumque ordinem eodem die non conferendum.*
33 *Neminem sine certo titulo ordinandum.*
34 *Certæ conditiones in ordinandis requisitæ.*
35 *Neminem, nisi prævio solenni examine, ordinandum.*
36 *Neminem, nisi prævia trium Articulorum subscriptione, ordinandum.*
37 *Ordinatis, Diœcesin mutantibus, subscriptio coram Episcopo Diœcesano iteranda.*
38 *Ordinati, post subscriptionem prævaricantes, à Ministerio removendi.*
39 *Ordinati, sine congruo testimonio ac examine, in Beneficia non instituendi.*
40 *Instituendi in Beneficia Simoniæ suspicionem solenni jurejurando jussi avertere.*
41 *Beneficiorum pluralitas parcius dispensanda, ac de dispensatorum residentia cavendum.*
42 *Cathedralium Ecclesiarum Decani ad congruam residentiam tenentur.*
43 *Decani & Prebendarii in Ecclesiis Cathedralibus residentes ad sedulam concionandi diligentiam tenentur.*
44 *Præbendarii Beneficiati ad congruam in Beneficiis suis residentiam tenentur.*
45 *Beneficiati Concionatores, in Beneficiis suis residentes, ad jugem concionandi industriam tenentur.*
46 *Beneficiati non Concionatores vicariam Concionatoris operam jubentur singulis mensibus adhibere.*
47 *Beneficiati, à Beneficiis suis legitimè absentes, Curatum Concionatorem jubentur adhibere.*
48 *Ministri, nisi ex Episcopi vel Ordinarii approbatione, pro Curatis non admittendi.*
49 *Ministri ad concionandum non admissis glossæ & paraphrases in publica scripturarum lectione interdictæ.*
50 *Concionatores advenitii absque legitimè missione ad concionandum non admittendi.*

51 *Advenæ Concinatores, nisi authentico testimonio commendati, ad concionandum in Ecclesiis Cathedralibus non admittendi.*
52 *Concionatorum advenarum nomina in librum referenda.*
53 *Concionatorum mutuis oppositionibus pulpita non patebunt.*
54 *Concionatores schismatici licentiis suis mulctati.*
55 *Precationis formula, à Concionatoribus in concionum suarum ingressu imitanda.*
56 *Ministris merè Concionatoribus precum publicarum lectio, & Sacramentorum administratio bina annuatim injuncta.*
57 *A Ministris non Concionatoribus Sacramenta efficaciter administrari.*
58 *Ministris sacra peragentibus linteæ vestis, & Epomidum usus injunctus.*
59 *Catechizandi diligentia Ministris injuncta.*
60 *Confirmationis solennitas in triennali Episcoporum visitatione celebranda.*
61 *Catechumeni Episcopo visitanti per Ministrum ad Confirmationem sistendi.*
62 *Ministri sine bannis rite indictis, vel legitimè dispensatis Matrimonium celebrare probibiti.*
63 *Ministri in locis exemptis sine bannorum justa indictione, vel dispensatione legitima Matrimonium celebrare probibiti.*
64 *Feriæ à Ministris solenniter indicendæ.*
65 *Recusantes & Excommunicati à Ministris solenniter denunciandi.*
66 *Recusantium conversio à Ministris sedulò elaboranda.*
67 *Ægrotantes à Ministris sedulò visitandi.*
68 *Ministri Baptismum, aut sepulturam denegare vetiti.*
69 *Ministri Baptismum in articulo necessitatis differre vetiti.*
70 *Ministri Baptizatorum, Nubentium, & Sepultorum Registrum conservare jussi.*
71 *Ministri concionum & Cœnæ Dominicæ publicam Religionem in privatas ædes invehere, probibiti.*
72 *Ministri publica jejunia, prophetias appellatas, & exorcismos privato ausu celebrare probibiti.*
73 *Ministri conventicula privata conciliare probibiti.*
74 *Ministris in vestitu gravitas præcepta.*
75 *Vitæ sobrietas Ministris præcepta.*
76 *Ministris à vocatione sua resilire interdictum.*

De Ludimagistris.

77 *Publicè vel privatim injussu Ordinarii docere probibitum.*
78 *Cunati ad [illegible] habiles, ab Ordinario aliis [illegible].*
79 *Ludimagistrorum officia.*

De

TABULA.

De Eccleſiis & rebus Eccleſiaſticis.

80 *Libri ſacri in Eccleſiis parandi.*
81 *Baptiſteria in Eccleſiis parenda.*
82 *Menſæ in ſacræ Cœnæ uſum in Eccleſiis parandæ.*
83 *Pulpita idonea in Eccleſiis parenda.*
84 *Ciſtæ ad eleemoſynarum cuſtodiam in Eccleſiis comparandæ.*
85 *Eccleſiæ ſartæ tectæ conſervandæ.*
86 *Eccleſiæ de tertio in tertium annum perluſtrandæ, & earum defectus Regiis Commiſſariis intimandi.*
87 *Terrarum, & peculiorum ad Eccleſias ſpectantium inventaria conficienda, & in Epiſcoporum Archivis aſſervanda.*
88 *Eccleſiarum religio prophanis uſibus non polluenda.*

De Eccleſiarum Oeconomis & Inquiſitoribus.

89 *Oeconomorum electio, & rerum Eccleſiaſticarum procuratio.*
90 *Inquiſitorum ſive Aſſiſtentium electio, eorumque cum Oeconomis officii communitas.*

De Clericis Parochialibus.

91 *Clerici Parochiales eligendi jus Miniſtro cedit.*

Curiæ Eccleſiaſticæ ad Archiepiſcopi juriſdictionem ſpectantes.

92 *Teſtamentorum probatio, juſta* Bonorum Notabilium *ſumma conſtante, prærogativarum Curiæ duntaxat competit.*
93 *Teſtamentorum probatio, juſta* Bonorum Notabilium *ſumma non comparante, Ordinariis vindicatur.*
94 *In Curias de Arcubus & Audientiæ extra proprium territorium nemo citandus.*
95 *Duplices Querelæ, niſi juſti gravaminis facta fide, in Curiis Archiepiſcopi non concedendæ.*
96 *Inhibitiones in cauſis inſtantiæ abſque Advocati ſubſcriptione non concedendæ.*
97 *Inhibitiones in cauſis appellationis, niſi gravamine Judici prius ingrato, non concedendæ.*
98 *Inhibitiones ſchiſmaticis, niſi ſubſcribentibus, non concedendæ.*

99. Intra

TABULA.

99 *Intra gradus prohibitos matrimonium contractum, ipso jure nullum.*
100 *Minores altero & viceſſimo anno abſque parentum conſenſu matrimonium contrahere prohibiti.*
101 *Facultates pro Bannis omittendis per quos, & quibus ſunt indulgendæ.*
102 *In facultatibus pro Bannorum omiſſione concedendis cautio fidejuſſoris interponenda, & ſub quibus conditionibus.*
103 *Eædem conditiones ob majorem cautelam jurejurando firmatæ.*
104 *Parentum conſenſus viduis contrahentibus remiſſus.*
105 *Pro conjugio dirimendo nuda partium confeſſio non audienda.*
106 *Sententiæ divortii & ſeparationis non niſi pro tribunali ferendæ.*
107 *Separatis, eorum altero ſuperſtite, nova copula interdicta.*
108 *Sanctio in Judices contra præmiſſa delinquentes.*

Curiæ Eccleſiaſticæ ad Epiſcoporum, & Archidiaconorum juriſdictionem ſpectantes.

109 *Peccata & ſcandala notoria in Curiis Eccleſiaſticis denuntianda.*
110 *Schiſmatici in Curiis detegendi.*
111 *Precum Divinarum perturbatores in Curiis detegendi.*
112 *Puberes in feſto Paſchatis non Communicantes in Curiis detegendi.*
113 *Peccata notoria Miniſtris jus eſt denuntiare, privatim confeſſa retegere nefas.*
114 *Recuſantes per Miniſtros in Curiis detegendi.*
115 *Ne Miniſtris aut Oeconomis fraudi ſit criminoſorum detectio.*
116 *Oeconomi ad binas tantùm detegendi vicos annuatim tenentur.*
117 *Oeconomi, binis detegendi vicibus debitè perfuncti, non ſunt de reliquo in Curiam vocandi.*
118 *Anni ſuperioris Oeconomi detectiones ſuas tenentur exhibere, priuſquam ſucceſſuri munus ſuum adeant.*
119 *Detectionum ſchedulæ fide bonæ, non perfunctoriè & pro formâ conficiendæ.*
120 *Nequa citatio, niſi expreſſis citandorum nominibus à Curiis imitatur.*
121 *Nequis in pluribus Curiis ſuper eodem crimine cogatur reſpondere.*
122 *Sententiæ pro Miniſtris à beneficio vel officio removendis non niſi per Epiſcopum proferendæ.*
123 *Actus judiciales non niſi publicæ, & authenticæ manu expediendi.*
124 *Curiarum Sigilla, unica.*
125 *Curiarum ſedes, opportuna.*
126 *Curiæ inferiores teſtamenta originalia ad Epiſcoporum Archivs jubentur tranſmittere.*

De

TABULA.

De Judicibus Ecclesiasticis.

127 *Judicum Ecclesiasticorum qualitas.*
128 *Deputandorum qualitas.*

De Procuratoribus.

129 *Procuratores, nisi de patris mandato authentico, causas attingere prohibiti.*
130 *Procuratores sine concilio advocati causas retinere prohibiti.*
131 *Procuratores, inconsulto advocato, in causa concludere prohibiti.*
132 *Procuratorum in causis testimentariis juramentum prohibitum.*
133 *Procuratorum vox importuna in Curia, cohibita.*

De Registrariis.

134 *Registrariorum excessus coerciti.*
135 *Feodorum quæ juris Ecclesiastici administris debentur, census debet esse statarius.*
136 *Statarius feodorum census in tabulas relatus publicè in Consistoriis & Archivis proponendus.*
137 *Feoda, pro Ordinum literis, aliisque licentiis Episcopo exhibendis, tantum dimidia (præterquam in prima Episcopi visitatione) persolvenda.*

De Apparatoribus.

138 *Apparatorum excessus coerciti.*

Synodorum Authoritas.

139 *Synodus nationalis, Ecclesiæ representativa.*
140 *Synodi acta tàm absentes, quàm præsentes obligant.*
141 *Synodi authoritati derogantes, coercit.*

Constitu-

Conſtitutiones ſive Canones Eccleſiaſtici *per* Epiſcopum *Londinenſem*, Præſidem *Synodi pro Cantuarienſi Provincia, ac reliquos Epiſcopos & Clerum ejuſdem Provinciæ ex regia authoritate tractati, & concluſi in ipſorum* Synodo, *inchoata Londini Anno Salutis milleſimo, ſexcenteſimo tertio, regnique Sereniſſimi Principis, Clementiſſimi Domini noſtri,* Jacobi *Dei gratia Angliæ, Franciæ & Hiberniæ Regis primo, & Scotiæ triceſimo ſeptimo.*

De Eccleſia Anglicana.

1. *Suprema in Eccleſiam Anglicanam authoritas Regiæ Majeſtati aſſerenda.*

POrrò officii noſtri ratione erga Sereniſſimam Majeſtatem regiam obligamur, in primis ſtatuimus & ordinamus, ut Archiepiſcopus Cantuarienſis pro tempore exiſtens, omnes Epiſcopi hujus Provinciæ, Decani item, Archidiaconi, Rectores, Vicarii, cæterique ex Clero quicunque, tùm ipſi fideliter cuſtodiant ac obſervent, tùm (quantum in ipſis eſt) ab aliis curent obſervari, & cuſtodiri omnia & ſingula ſtatuta, ac leges ſancitas & conſtitutas pro antiqua juriſdictione in ſtatum Eccleſiaſticum hujus regni Coronæ reſtituenda, omnique extranea poteſtate, quæ eidem repugnet, exterminanda. Porrò etiam ut omnes Eccleſiaſticæ perſonæ ad curam animarum conſtitutæ, omneſque alii Concionatores & Theologici in quibuſcunque Eccleſiis prælectores (quantum ingenio, cognitione, ac doctrina valebunt) purè & ſincerè abſque omni fuco aut dolo, ſingulis annis quater ad minimum publicè in concionibus, aliiſque Homiliis, ac prælectionibus ſuis doceant, divulgent, enuncient, ac declarent, uſurpatam omnem & peregrinam poteſtatem (utpote nullo jure divino nixam & fundatam) juſtiſſimis de cauſis ſublatam eſſe & abolitam; & propterea

nullam obedientiam aut ſubjectionem infra Majeſtatis ſuæ regna & dominia hujuſmodi extraneæ poteſtati cuicunque ullatenus deberi: ſed authoritatem Regiam infra regna ſua Angliæ, Scotiæ, & Hiberniæ, ac reliqua ipſius dominia & territoria proximè & ſecundùm Deum primam eſſe & ſupremam, cui omnes earundem regionum tàm incolæ, quam indigenæ fidem omnem, & obedientiam ſupra aliam quamcunque in terris poteſtatem lege divina tenentur exhibere.

2. *Regii in Eccleſiam Anglicanam primatus impugnatores coerciti.*

Quicunque in poſterum affirmabit, Majeſtatem Regiam non habere eandem authoritatem in cauſis Eccleſiaſticis, quam pii Principes apud Judæos, & Chriſtiani Imperatores in Primitiva Eccleſia obtinuerunt, vel Regalem ipſius in iiſdem cauſis primatum, hujus Regni Coronæ jamdiu vindicatum, ac legibus ejuſdem regni in ea ſtabilitum, ullatenus lædere aut extenuare præſumpſerit: excommunicetur ipſo facto, non niſi per Archiepiſcopum reſtituendus, idque poſtquam reſipuerit, ac impios hoſce errores publicè revocârit.

3. *Eccleſia Anglicana, Orthodoxa.*

Quicunque in poſterum affirmabit, Eccleſiam Anglicanam, ſub Regia Majeſtate legibus ſtabilitam, nonc eſſe Orthodoxam, & Apoſtolicam Eccleſiam, Apoſtolorum videlicet doctrinam tradentem, & aſtruentem: excommunicetur ipſo facto, non niſi per Archiepiſcopum reſtituendus, idque poſtquam reſipuerit, ac impium hunc errorem publicè revocârit.

4. *Divina cultus ratio in Eccleſia Anglicana ſtabilita, pia & orthodoxa.*

Quicunque in poſterum affirmabit, Liturgiæ formam in Eccleſia Anglicana legibus ſtabilitam, & in libro Precum publicarum, ac adminiſtrationis Sacramentorum comprehenſam, corruptum, ſuperſtitioſum, aut illicitum eſſe Dei cultum, vel quicquam in ſe continere, quod Scripturarum canoni ſit contrarium: excommunicetur ipſo facto, non niſi per Epiſcopum Diœceſanum, vel Archiepiſcopum reſtituendus, idque poſtquam reſipuerit, ac impium hunc errorem publicè revocârit.

5. *Doctrinæ*

5. *Doctrinæ Articuli in Eccleſia Anglicana ſtabiliti, pii & Orthodoxi.*

QUicunque in poſterum affirmabit, ullum ex trigiata novem Articulis, in quos conſenſum eſt ab Archiepiſcopis & Epiſcopis utriuſque Provinciæ, ac reliquo omni Clero in Synodo Londini habita Anno Domini 1562. (ad tollendam utique opinionum varietatem, & conſenſum in cauſa fidei firmandum, & ſtabiliendum) ulla ex parte ſuperſtitioſos aut erroneos exiſtere, vel omnino ejuſmodi, ut in eorum veritatem ſalva conſcientia ſubſcribi nequeat: excommunicetur ipſo facto, non niſi per Archiepiſcopum reſtituendus, idque poſtquam reſipuerit, ac impios hos errores publicè revocârit.

6. *Ceremoniarum in Eccleſia Anglicana obtinentium uſus, Pius & licitus,*

QUicunque in poſterum affirmabit, Eccleſiæ Anglicanæ ritus ac cæremonias legibus conſtitutas, impias, Antichriſtianas, aut ſuperſtitioſas eſſe, vel denique ejus generis, ut homines pii ac religioſi, quantumvis legitima authoritate juſſi, non poſſint integra conſcientia eas approbare, aut obſervare, vel etiam (prout occaſio tulerit) eiſdem ſubſcribere excommunicetur ipſo facto, nullatenus abſolvendus, priuſquam reſipuerit, ac impios hos errores publicè revocârit.

7. *Eccleſiæ Anglicanæ adminiſtratio, verbo divino conſona.*

QUicunque in poſterum affirmabit, Eccleſiæ Anglicanæ ſub Regia Maieſtate regimen & diſciplinam per Archiepiſcopos, Epiſcopos, Decanos, Archdiaconos, & reliquos ad ejuſdem gubernaculum conſtitutos, Antichriſtianum eſſe, ac verbo divino contrarium: excommunicetur ipſo facto, nullatenus abſolvendus, priuſquam reſipuerit, ac impium hunc errorem publicè revocârit.

8. *Cleri ordinandi ratio in Eccleſia Anglicana, verbo divino conſona.*

QUicunque in poſterum affirmabit, aut docebit, formam & ritum Epiſcopos, Presbyteros, & Diaconos ordinandi, & inaugurandi quicquam in ſe continere, quod pugnet cum Verbo divino, illoſque omnes,

quotquot ad eum modum Epiſcopi, Presbyteri, & Diaconi ordinantur, non eſſe rite ordinatos, neque vel à ſeipſis vel ab aliis pro Epiſcopis, Presbyteris, aut Diaconis habendos, priuſquam ad ſacra illa officia aliam ordinationem fuerint adepti: excommunicetur ipſo facto, nullatenus abſolvendus, priuſquam reſipuerit, ac impios hos errores publicè revocârit.

9. *Authores ſchiſmatis ac diſſidii ab Eccleſiæ Anglicanæ communione coerciti.*

QUicunque in poſterum à Sanctorum Communione, qualiter in Eccleſia Anglicana exiſtet ex Apoſtolorum regulis approbata, ſeipſos ſegregabunt, & novo fraternitatis cujuſdam fœdere conſociati, Chriſtianos omnes, quotquot doctrinæ, diſciplinæ, ritibus ac cæremoniis Eccleſiæ Anglicanæ ſe conformes exhibent, prophanos ducent, & indignos quibuſcum in Chriſtiana profeſſione communicent: excommunicentur ipſo facto, non niſi per Archiepiſcopum reſtituendi, idque poſtquam reſipuerint, ac impios hos errores publicè revocârint.

10. *Schiſmaticorum in Eccleſia Anglicana fautores, coerciti*

QUicunque in poſterum affirmabunt, tàm miniſtros illos qui formæ & modo divini cultus in Eccleſia Anglicana conſtitutis, ac in Libro publicæ Liturgiæ præſcriptis recuſant ſubſcribere, tàm eorum etiam ſectatores alterius Eccleſiæ, quæ non ſit lege ſtabilita, nomen & titulum poſſe ſibi meritò aſſumere; itemque audebunt vulgò aſſeverare, pretenſam hanc ipſorum Eccleſiam jamdiu ingemuiſſe ſub onere certorum gravaminum, ſibi & membris ſuis ſupradictis impoſitorum per Eccleſiam Anglicanam, ac decreta & ſanctiones in eâdem legibus ſtabilitas: excommunicentur ipſo facto, nullatenus abſolvendi, priuſquam reſipuerint, ac impios hos errores publicè revocârint.

11. *Conventiculorum in Eccleſia Anglicana propugnatores coerciti.*

QUicunque in poſterum affirmabit, aut tuebitur, ullos conventus, cœtus, aut congregationes ſubditorum indigenarum infra hoc regnum exiſtere (præter eos, qui ex hujus regni legibus tenentur, & approbantur); qui verarum, & legitimarum Eccleſiarum nomen poſſit ſibi jure vendicare:

care: excommunicetur, non niſi per Archiepiſcopum reſtituendus, idque poſtquàm reſipuerit, & impium hunc errorem publicè revocârit.

12. *Ordinationem in Conventiculis conditarum propugnatores coerciti.*

QUicunque in poſterum aſſeverabunt, licitum eſſe cuivis Miniſtrorum aut Laicorum ordini, vel eorum alterutris ſimul congregatis, Canones, Decreta aut Conſtitutiones de rebus Eccleſiaſticis citra Regis authoritatem condere; & eiſdem regendos & gubernandos ſe ſubjiciunt: excommunicentur ipſo facto, nullatenùs abſolvendi, priuſquam reſipuerint, & impios hos Anabaptiſticos errores publicè revocârint.

De Cultu Divino, & Sacramentorum adminiſtratione.

13. *Liturgia publica, & reliqua pietatis exercitia diebus Sacris celebranda.*

OMnes cujuſcunque conditionis aut ſtatus perſonæ infra Eccleſiam Anglicanam deinceps celebrabunt diem Dominicum (vulgò diem Solis nuncupatum) cæteroſque dies Feſtivos, juxta regulam divinæ voluntatis, & Eccleſiæ Anglicanæ inſtituta hac in parte præſcripta; nimirum in audiendo Verbo Dei tàm lecto, quàm prædicato, in privatis publicisque precibus faciendis, in peccatis Deo confitendis, & eiſdem emendandis, in charitate cum proximis (ſicubi læſafuerit) reconciliandæ, in ſacra Communione corporis & ſanguinis Dominici frequentanda, in pauperibus juvandis, ægrotis viſitandis, piam omnem ac ſobriam converſationem interim adhibentes.

14. *Liturgiæ publicæ præſcriptus Canon diebus ſacris obſervandus.*

LIturgia publica diſtinctè, et debita cum reverentia legetur, vel canetur in illis diebus, & eorum vigiliis, qui in Libro precum publicarum Sacri ac Feſtivi deſignantur, horiſque eorundem congruis, & uſitatis, atque in eo potiſſimum Eccleſiæ cujuſq; loco, qui Epiſcopo Diœceſano, vel lo-

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ci Ordinario (ratione vel amplitudinis vel anguſtiæ) commodiſſimus, ac ad populi ædificationem maximè opportunus videbitur. Singuli etiam Miniſtri ſtudiosè obſervabunt inſtituta, ritus, & ceremonias omnes, quæ in dicto libro præſcribuntur, tam in ſacris Scripturis legendis, ac precibus recitandis, quàm in adminiſtrandis Sacramentis, abſque ulla ſive materiæ ſive formæ additione, aut dimunitione, reſpectu vel concionis, vel alterius cauſæ cujuſcunque.

15. *Litania diebus Mercurii & Veneris recitanda.*

LItania à Rectoribus, Vicariis, Miniſtris ſive Curatis in Cathedralibus, Collegiatis, & Parochialibus Eccleſiis ac Capellis omnibus, eorumque loco aliquo conveniente pro arbitratu Epiſcopi, Diœceſani, vel loci Ordinarii recitabitur vel canetur illis temporibus, & ſub ea forma, quæ in libro publicæ Liturgiæ præſcribuntur; ac (ut reſtrictiùs loquamur) ſingulis diebus Mercurii & Veneris (etiamſi non fuerint Feſtivi) Miniſter ad horas Divinis precibus conſuetas in Eccleſia aut Cappella præſto erit, ac populo per ſonitum Campanæ convocato, Litaniam in dicto Libro præſcriptam recitabit; cui ſinguli Patres-familias, qui præſertim infra dimidium milliare ab Eccleſia habitant, vel ipſi debebunt intereſſe, vel unum ſaltem de familia ſua mittere idoneum qui Miniſtro inter precandum aſſiſtat.

16. *Liturgiæ publicæ præſcriptus Canon in Academiis obſervandus.*

IN omnibus utriuſque Academiæ Collegiis & Aulis per integram Liturgiam & ſacræ Cœnæ adminiſtrationem debitè, & abſque omni aut omiſſione, aut innovatione obſervari volumus ordinem, formam, ac cæremonias omnes prout in dicto publicæ Liturgiæ Libro præſcripta inveniuntur.

17. *Inter Liturgiæ publicæ celebrationem Superpelliciæ, & Epomides in Academiis adhibendæ.*

IN omnibus utriuſque Academiæ Collegiis & Aulis Præfecti ac Socii, cæterique Scholares & Studioſi in Eccleſiis & Capillis ſuis per ſingulos dies Dominicos, & Feſtivos, eorumque vigilias tempore divinorum Superpelliceis (juxta Eccleſiæ Anglicanæ mores ac inſtituta) utentur: quotquot verò gradum aliquem ſuſceperint, Caputia ſuo cujuſque gradui Competentia ſuperpelliceis ſuis ſuperinduent.

18. *Inter*

18. *Inter Liturgiæ publicæ celebrationem reverentia ſolennis adhibenda.*

CUm divina peraguntur, vel eorum pars quælibet, æquum eſt, ut condigna omnis reverentia adhibeatur: ſic enim monet Apoſtoli præceptum illud, *Omnia decenter, & ſecundum ordinem fiant.* Cui decentiæ, atque ordini regulas haſce noſtras ſequentes conſentaneas eſſe judicamus. Nullus in Eccleſia vel Capella inter rem divinam caput ſuum operiet, niſi ex cauſa infirmitatis, quo caſu pileolo, aut rica utendum cenſemus. Omnes cujuſcunque ſtatus aut conditionis perſonæ humiliter in genua ſe inclinabunt, dum Generalis Confeſſio, Litania & reliquæ Precationes recitantur: cùm autem fidei Symbolum recenſetur, ſtabunt erecto corpore, juxta regulas in libro publicæ Liturgiæ in eam partem præfinitas. Similiter etiam nomen Domini Jeſu, quoties inter divinum cultum inciderit, congrua ac humili reverentia ab univerſis tum præſentibus exciderit, prout, hactenus fieri conſuevit: ut per externas haſce cæremonias & geſtus teſtatam faciant internam ipſorum humilitatem, Chriſtianam conſtantiam, & debitam agnitionem, quòd Dominus *Jeſus* Chriſtus, verus & æternus Dei filius, unicus eſt mundi Salvator, in quo ſolo omnes miſericordiæ, gratiæ ac promiſſiones homini à Deo indultæ, tàm in præſentem vitam, quam futuram, integrè & in totum comprehenduntur. Nullus porrò cujuſcunque tandem ſexus, ætatis, aut conditionis fuerit, in Eccleſia tempore Divini cultus in aliud quicquam intendet, quàm ut quietè aſcultans audiet, obſervet ac intelligat, quod à Miniſtro legitur, prædicatur, aut adminiſtratur, eique Confeſſionem, Orationem Dominicam, & Symbolum recitanti clara voce ſubſerviat, aliaque in publicis Precibus reſponſa ſubjiciat, quæ in libro Communis Liturgiæ præcipiuntur. Nullus denique Preces vel Concionem ambulando, aut garriendo, ſeu alio quovis modo interpellabit, vel ex Eccleſia ante eaſdem peractas, abſque juſtâ, aut probabili cauſa egredietur.

19. *Inter Liturgiæ publicæ celebrationem otioſi ab Eccleſiæ ambitu repellendi.*

OEconomi Eccleſiarum, & Inquiſitores ſive Aſſiſtentes perſonas otioſas non patientur in cæmeterio, vel Eccleſiæ porticu tempore Divini cultus aut concionis deſidere, ſed eos vel Eccleſiam ingredi compellent, vel abſcedere.

20. *Pœnæ.*

20. *Panis & vinum in ſacræ Cœnæ uſum paranda.*

PArochiarum omnium Oeconomi (conſulto hac in parte Miniſtro) curabunt idoneam, pro numero communicantium, panis ſiliginei, vinique boni ac ſalubris quantitatem, in tempus ſacræ Cœnæ præſtitutum, ſumptibus parochianorum comparari, vinumque illud ad menſam Domini afferri in œnophoro nitido, & mundo, eoque, ex ſtanno, ſi non ex metallo præſtantiore.

21. *Cœnæ trina perceptio quotannis indicta.*

IN omnibus hujus regni Eccleſiis parochialibus, ac Capellis in quibus Sacramenta ſunt adminiſtranda. Cœnam Dominicam á Rectore, Vicario, vel Miniſtro toties, iiſque temporibus celebrari volumus, ut parochiani ſinguli quotannis ter ad minimum (nominatim verò in feſto Paſchatis) ſicut in Libro publicæ Liturgiæ jubentur, poſſint Sacramentum illud percipere. Proviſo ſemper, ut Miniſter quilibet ſacram illam Cœnam adminiſtraturus, ipſe ſemper primus communicet. Inſuper ſiquid panis aut vini inter Cœnæ adminiſtrationem afferri contigerit, illud ad Sacramenti uſum vetamus adhiberi, priuſquam, eodem in menſa Domini appoſito inſtitutionis verba fuerint recitata. Porrò etiam ordinamus, ut adminiſtrans panem & vinum ſingulis communicantibus ſeparatim & per vices diſtribuat.

22. *Cœnæ adminiſtrationem ſolennis indictio præire juſſa.*

CUm Laicorum quiſque ad ſacræ Cœnæ communionem ter quotannis obligetur, multique nihilominus vix ſemel communicent: Miniſtris omnibus præceptum volumus, ut quotieſcunque Sacramentum illud celebrare voluerint, parochianis ſuis ſolenniter in Eccleſia inter Preces matutinas, idque præcedente die Dominico (quo melius veniant præparati) id denunciare non omittant: quas utique monitiones parochiani viciſſim ſuſcipere, ac eiſdem parere ſub periculo & pœna legis tenebuntur.

23. *Cœnæ uſus frequentior Academicis indictus, & Cœna utentibus genuum flexio injuncta.*

IN omnibus utriuſque Academiæ Collegiis & Aulis Præfecti & Socii qui præſertim pupillos habent, ſedulò proſpicient, ut ipſorum pupilli omnes

omnes, & reliqui qui inter eos agunt, univerſè rectè & piè educentur, ac in articulis religionis penitus inſtituantur, publicamque Liturgiam & conciones diligenter frequentent; quinetiam ſacram Cœnam jugiter percipiant; quam primo quoque vel ſecundo cujuſlibet menſis die Dominico in eiſdem Collegiis & Aulis adminiſtrandam decernimus: volumuſque ut ſinguli eorundem Præfecti, Socii, Scholares, reliquique ſtudioſi, ac officiarii, & illorum quilibet famuli ac miniſtri unoquoque anno quater ad minimum, ejuſdem ſint participes, idque in genua reverenter (ut par eſt) inclinati, juxta ritum in Libro publicæ Liturgiæ ea in parte præſtitutum.

24. *Cœnæ in Feſtis ſolennibus adminiſtratio in Eccleſiis Cathedralibus indicta, & Cœnam adminiſtrantibus Caparum uſus injunctus.*

PEr Cathedrales omnes & Collegiatas Eccleſias ſacram Cœnam in Feſtis ſolennibus adminiſtrari volumus, nonnunquam per Epiſcopum (ſiquidem præſens extiterit) nonnunquam verò per Decanum, quandoque etiam per Canonicum vel Præbendarium (Miniſtrum ibidem maximè eminentem) eundemque decente Capa amictum, ac adjutum ab Evangelii & Epiſtolæ Lectoribus (juxta Admonitiones in ſeptimo Elizabethæ promulgatas) idque iis horis, & cum illa prorſus limitatione, quæ in Libro publicæ Liturgiæ præſtituuntur. Proviſo ſemper, ut nulla ejuſmodi limitatio admittatur, cujuſcunque tandem interpretationis prætextu, quo minus ſinguli Decani, Guardiani, Magiſtri, ſive Præfecti Cathedralis cujuſque & Collegiatæ Eccleſiæ, & cuncti etiam eorundem Præbendarii, Canonici, Vicarii, minores Canonici, Cantores, reliquique de Eccleſiæ gremio univerſi, ſi non frequentius, ſaltem quater omni anno Sacramentum percipiant.

24. *Superpelliceorum & Epomidum uſus, Cœna non adminiſtrata, in Eccleſiis Cathedralibus indictus.*

IN Cathedralibus & Collegiatis Eccleſiis, ceſſante Cœna Dominica, ſatis erit tempore Divinorum Superpelliceis duntaxat uti: niſi quòd Eccleſiarum Collegiatarum Decani, Magiſtri, & præfecti, itemque Canonici, ac Præbendarii (dummodo graduati) cum Superpelliceis Caputia gradibus ſuis reſpectivè congrua inter rem Divinam gerere tenebuntur.

26. *Notorii peccati conſuetudine infames à ſacra Cœna repellendi.*

NUllus Miniſtrorum ex grege aut Cura ſua quenquam ad ſacræ Cœnæ communionem ullo pacto admittet, qui manifeſtè notus erit in infami peccato impœnitenter vivere, nec qui cum proximis ſuis malitiosè & apertè contenderit, niſi reconciliatio interceſſerit; neque etiam Eccleſiarum Oeconomos aut Aſſiſtentes ullos, qui cum juramentum ſuſceperint pro omnibus iiſce delictis notoriis, de quibus particulatim juſſi erunt infra ſuas reſpectivè parochias inquirere, bis quolibet anno ad Ordinarium ſuum deferendis, non verenter tamen, ſpretâ juramenti ſui religione (cujus alioqui fidelis executio potiſſima ratio exiſtit, per quam publica peccata, & ſcandala reſcindi poſſint, & coerceri) etiam volentes & ſcientes in perjurii crimen perditè, ac nefariè incurrere, dum vel negligunt, vel recuſant ex prædictis criminibus, & delictis notoriis aliqua detegere, quæ ſciunt infra parochias ſuas eſſe perpetrata, vel congregationem ſaltem inſigniter gravare, ac offendere; licet iidem vel à vicinis, vel à Miniſtro, vel etiam ab ipſo Ordinario, admoniti ſubinde fuerint, ut conſcientias ſuas, dicta crimina præſentando, exonerarent, neque ſe vellent in horrendum illud perjurii ſcelus auſu tam nefario præcipitare.

27. *Schiſmatici à Cœnæ communione arcendi.*

MIniſtri, cùm Cœnam Domini adminiſtrant, neminem ſcienter ejuſdem facient participem, qui in genua non fuerit inclinatus, ſub pœna ſuſpenſionis. Simili etiam pœna prohibemus, ne alicui eandem diſtribuant qui publicæ Liturgiæ (juxta Eccleſiæ Anglicanæ inſtituta) recuſat intereſſe; vel qui Librum Publicarum Precum ac Sacramenta adminiſtrandi, ritusve & cæremonias quaſlibet in eodem præſcriptas, aut quicquam ſive in Articulis, qui in Synodo, Anno 1562. concluſi ſunt, ſive in Libro de Ordinatione Presbyterorum, & Epiſcoporum comprehenſum frequenter & notoriè calumniatur; vel qui Majeſtatis ſuæ ſupremam in cauſis Eccleſiaſticis authoritatem ullo dicto audet convellere, aut lædere: niſi ſinguli taliter delinquentes coram Miniſtro, præſentibus unà Oeconomis, delicti ſui pœnitentiam profeſſi, viva voca priùs ſpoſponderint (ſi neſciat ſcribere) ſe deinceps in eo genere nequaquam peccaturos; vel, ſi norint ſcribere ſubchirographo ſuo idem promiſerint: quod eorum Chirographum Miniſter accipiens ad Epiſcopum Diœceſanum, vel loci Ordinarium quamprimum tranſmittet. Proviſo ſemper, quod Miniſtrorum quilibet, qui à ſacra Cœna aliquem arcebit (prout in præſente, vel in ſuperiore Canone conſtitutum

ſtitutum habetur) ad partis querelam, vel Ordinarii requiſitionem, talis facti ſui rationem, dicto Ordinario reddet, atque ejuſdem in ea parte beneplacito & mandato acquieſcet.

28. *Extranei à Cœnæ communione repellendi.*

OEconomi & Inquiſitores, ſive Aſſiſtentes (non minùs quàm Miniſtri) attentè obſervabunt, nùm omnes & ſinguli ex Parochia ſua totiès ad ſacræ Cœnæ communionem annuatim accedant, quoties hujus Regni legibus, ac noſtris etiam Conſtitutionibus jubentur: ac ulterius numqui extranei frequentiùs & uſitatiùs à Parochiis alienis ad Eccleſiam ſuam conveniant; eoſque (ſiqui erunt) Miniſtro ſuo indicabunt, ne fortè ad Menſam Domini inter cæteros recipiantur; quod ii omni modo prohibebunt, dictoſque extraneos ad proprias Parochiæ ſuæ Eccleſias ac Miniſtros demittent, ut illic cum vicinis ſuis unà communicent.

29. *Parentes in liberorum ſuorum Baptiſmate, & pueri Cœnæ Dominicæ incapaces, Suſceptores eſſe prohibiti.*

PArentes liberorum ſuorum Baptiſmati intereſſe non impellentur; neque eiſdem etiam permittetur, pro propriis infantibus ad ſacrum Fontem Suſceptorum loco reſpondere. Præterea nulli Suſceptori, aut Suſceptrici licitum erit, aliis verbis in reſpondendo uti, quàm quæ in Libro publicæ Liturgiæ hanc in partem ſunt præſcripta; nec quiſquam ad officium Suſceptoris vel Suſceptricis pro parvulis Baptizandis, vel Confirmandis admittetur, qui Cœnæ Dominicæ particeps nondum extiterit.

30. *Crucis in Baptiſmo Ceremonia explicata.*

DOlemus, præclariſſimum Majeſtatis ſuæ ſtudium & laborem, in Colloquio ad Aulam Hamptonienſem circa ſignum Crucis in Baptiſmo (inter alia plurima) ſuſceptum, non meliores effectus apud multos conſecutum, quin adhuc in eo hæreatur, ejuſque in Baptiſmo uſus tantopere impugnetur. Itaque quò meliùs conſtare poſſit legitima hujus cæremoniæ ratio, ſimulque ut omnis ſcrupulus deinceps amoveatur, qui hominum verè religioſorum conſcientias perturbare quoquo modo poſſit, nos in hac cauſa inclytiſſimi Regis noſtri veſtigiis inſiſtentes, ut qui Scripturæ authoritate, & Primitivæ Eccleſiæ exemplo in eâdem ducitur, regulas ac obſervationes haſce noſtris ſinceris omnibus Eccleſiæ Anglicanæ membris commendamus.

Primò, obſervandum eſt, quòd etiamſi Judæi, ac Ethnici Apoſtolos reli-

quoſque Chriſtianos irriderent, quòd eum prædicarent, in eumque crederent, qui Crucis morte eſſet affectus; tantum tamen aberat, ut vel Apoſtoli, vel reliqui Chriſtiani Crucis opprobrio ſeipſos paſſi ſint à profeſſione ſua deterreri, ut in eâdem exultandi potiùs, & gloriandi animos inde ſumerent.

Imò Spiritus ſanctus per Apoſtolorum ora ipſum Crucis nomen (Judæis utique inviſum) uſque adeo honoravit, ut non modo Chriſtum ipſum Crucifixum ſub eodem comprehenderet, ſed & mortis ac Paſſionis Chriſti vires, effectus, ac merita, unà cum ſolatiis, fructibus, ac promiſſis univerſis quæ nos ex eiſdem aut percipimus, aut in futurum expectamus.

Secundò, honor ac dignitas Crucis nomini acquiſita, etiam & ſigno Crucis, vel ipſa Apoſtolorum ætate (neque enim contrarium oſtendi poteſt) exiſtimationem peperit honorificam; adeò ut Chriſtiani haud multo poſt in cunctis actionibus ſuis eodem uti cœperint, eo ipſo palàm & aperte teſtatum facientes (etiam ad ſtuporem Judæorum) ſe minimè, ſibi pudori ducere, quod illum agnoſcerent pro Domino & Salvatore ſuo, qui Crucis mortem pro ipſis pertuliſſet. Atque hoc Crucis ſignum non modò ipſi, idque cum oſtentatione quadam ſolebant adhibere, quoties Judæis paſſim occurrerent, ſed & liberos ſuos, cùm Baptiſmatis aqua abluerentur, eodem ſignari faciebant, ut eos per Crucis Symbolum illius ſervitio dedicarent, cujus in Baptiſmo collata in ipſos beneficia Crucis nomine eſſent repræſentata. Atq; adeò hujus ſigni in Baptiſmo uſus in Primæva Eccleſia receptus eſt unanimi conſenſu, maximoq; omnium tàm Græcorum, quàm Latinorum applauſu. Quo quidem ſæculo ſiquis huic ſigno ſe oppoſuiſſet, declaratus proculdubio fuiſſet pro hoſte ac inimico nominis Crucis, & proinde meritorum Chriſti, quorum illi teſſera & ſignum adeò diſpliceret. Deniq; hujus ſigni uſum continuum & generalem extitiſſe, ex multis Patrum teſtimoniis perſpicuè declaratur.

Tertiò fatendum eſt, Crucis ſignum decurſu temporis in Eccleſia Romana graves abuſus pertuliſſe, præſertim poſtquam eam Papiſmi labes ac corruptela ſemel pervaſerat. Cæterùm rei abuſus legitimum ejuſdem uſum nequaquam tollit. Imò tantum aberat, ut Eccleſia Anglicana ab Italiæ, Galliæ, Hiſpaniæ, Germaniæ, aliiſve ſimilibus Eccleſiæ volnerit per omnia recedere, quicquid eas ſciret tenere, aut obſervare, ut (quod Eccleſiæ Anglicanæ Apologia profitetur) cæremonias illas cum reverentia ſuſciperet, quas citra Eccleſiæ incommodum, ac hominum ſobriorum offenſionem retineri poſſe ſenſerat, & in iis tantùm articulis à prædictis Eccleſiis diſſentiret, in quibus eædem ipſæ tùm à priſtina ſua integritate priùs deſciverant, tum etiam ab Eccleſiis Apoſtolicis, à quibus primum ſunt proſeminatæ. Quo quidem reſpectu, inter alias magnæ vetuſtatis cæremonias, etiam & Crucis in Baptiſmo ſignum in Eccleſia Anglicana eſt retentum, idque ex judicio & praxi venerabilium illorum Patrum, magnorumq; in primis Theologorum, qui regnante Edovardo ſexto in eâdem claruerunt; quorum

alii

alli deinceps ob veræ fidei profeſſionem Martyrium conſtanter pertulerunt, alii Reginæ Mariæ temporibus exulantes, ac ſub initium Regni Sereniſſimæ Reginæ nuper defunctæ in Angliam reverſi, pro hoc ſigno ſemper ſteterunt, ejuſque uſum exemplo, ac praxi ſua perpetuò commendârunt. Atq; hoc Eccleſiæ noſtræ judicium & praxis comprobata ſunt tùm per cenſuram, quæ de Libro publicæ Liturgiæ tempore Edovardi ſexti ferebatur, tùm etiam per Confeſſionum Harmoniam recentioribus annis publicatam: quoniam nimirum hujus ſigni in Baptiſmo uſus in Eccleſia Anglicana congruis omnibus ac idoneis cautelis & exceptionibus contra Papiſticam ſuperſtitionem atq; errorem munitus ſemper fuit, prout in ejuſmodi caſibus fieri convenit.

Primò enim Eccleſia Anglicana jam inde à Papiſmo abolito ſemper ſenſit ac docuit, & hodie etiam ſentit ac docet, ſignum Crucis in Baptiſmo adhibitum de ipſius Sacramenti ſubſtantia haudquaquam exiſtere. Nam ut primùm Miniſter Infantem immergens in aquam, vel ejuſdem faciei aquam inſpergens hæc verba recitaverit, *Baptizo te in nomine Patris & Filii & Spiritus Sancti*; Infans continuò plenum & perfectum Baptiſmi Sacramentum conſequitur, adeò ut ſignum Crucis poſt adhibitum ad Baptiſmi virtutem aut perfectionem nihil adjiciat, nec idem omiſſum de ejus efficacia, aut ſubſtantia quicquam detrahat.

Secundò palàm eſt in Libro publicæ Liturgiæ, Infantem, poſtquam Baptiſmum ſuſceperit (Crucis utique ſigno nondum ſuperveniente) in Chriſti gregem ac Eccleſiam, tanquam perfectum ejus membrum receptum eſſe, ipſius adeò Baptiſmi virtute, non autem poteſtate aliqua, quæ ſigno Crucis affigitur. Ita ut propter ipſam Crucis memoriam, quæ apud omnes verè in Chriſtum credentes plurimi ſemper fuit, & reliquas etiam ob cauſas ſupradictas, Eccleſia Anglicana ejus ſignum in Baptizando uſque retinendum cenſuerit, ſecuta nimirum ea in re Primitivas & Apoſtolicas Eccleſias, atq; hunc Characterem pro licita externa cæremonia reputans & ſymbolo honorifico, per quod Infans illius obſequio, qui Crucis mortem ſubiit, in perpetuum votus eſſet & mancipatus; id quod ex verbis in Libro publicæ Liturgiæ expreſſis facillimè poteſt perſpici.

Poſtremò, quum uſus ſigni hujus in Baptiſmo in Eccleſia Anglicana purgatus ſit ab omni Papiſtica ſuperſtitione ac errore, & in primariam inſtitutionem vindicatus; nos (freti Orthodoxis iis doctrinæ regulis, de rebus mediis & adiaphoris, quas Divino Canoni, ac Patrum antiquorum concordi ſententiæ judicamus eſſe conſentaneas) privati cujuſque tum Miniſtri tùm alterius perſonæ cujuſcunque ſtatuimus eſſe verum ejuſdem uſum, publicæ Anthoritate præſcriptum reverenter amplecti ac recipere, præſertim cum intelligant res alioqui medias ac indifferentes naturam ſuam aliquo modo mutare, poſtquam ſub legitimi Magiſtratus edictum, vel interdictum venerint, neque pro cujuſque libitu præter legem omittendas eſſe, cum præcipiuntur, nec cum prohibentur obſervandas.

De

De Miniſtris, eorumque Ordinatione ac Functione.

31. *Jejunia Quatuor Temporum Miniſtrorum Ordinationi decreta.*

CUm Priſca Sanctorum Patrum authoritas, Apoſtolorum exemplo freta in ſolenni Miniſtrorum ordinatione preces ac jejunia celebranda præceperit; iiſdemque adeò precum & jejuniorum officiis ſtata quædam tempora ex profeſſo decreverit, in quibus duntaxat ſacri ordines eſſent conferendi: nos ſanctum & pium illorum inſtitutum colentes, volumus & ſtatuimus, ut nulli in poſterum Presbyteri aut Diaconi ordinentur, niſi in diebus Dominicis immediatè ſequentibus Jejunia Quatuor Temporum, vulgò Septimanas Cinerum, ad preces & jejunia (idque hunc ipſum in uſum) antiquitùs inſtitutas, atque in Eccleſia Anglicana hodie continuatas. Quod utique fieri volumus in Eccleſia Cathedrali, vel Parochiali, ubi Epiſcopus commoratur ac tempore divinorum, aſſiſtente non ſolùm Archidiacono, ſed & Decano, & duobus ad minus Præbendariis, aut (illis legitimè detentis) quatuor illis gravioribus perſonis, quæ Magiſtri Artium ad minimum extiterint, & pro publicis Concionatoribus legitimè approbatæ.

32. *Utrumque Ordinem eodem die non conferendum.*

CUm (ex Patrum antiquorum ſententia, & Primitivæ Eccleſiæ praxi) Diaconi officium ad Miniſterii dignitatem gradus quidam ſit conſtitutus; ſtatuimus & ordinamus, ut nullus deinceps Epiſcopus aliquam cujuſvis conditionis perſonam (quibuſcunque tandem animi dotibus commendatam) uno & eodem die Diaconum & Presbyterum conſtituat; quin ut ritus ea in parte præſcriptus in Libro de Epiſcopis, Presbyteris & Diaconis ordinandis, & inaugurandis, ſtrictè obſervetur; non quò Diaconos omnes Presbyterii aditu per annum integrum prohibeamus (cùm tamen Epiſcopus juſtam ejus admittendi cauſam alioqui invenerit) verùm ut cùm Quatuor tempora Diaconorum & Presbyterorum ordinationi in ſingulos annos ſint decreta, aliquid ſaltem ſpatii detur, ad periculum de ſingulis faciendum, quales in officio Diaconi ſe exhibuerint, priuſquam in Ordinem Presbyterorum ſuſcipiantur.

33. *Neminem*

33. *Neminem ſine certo Titulo ordinandum.*

MUltis jam olim Patrum decretis cautum eſt, ne quem liceret Diaconum, vel Preſbyterum ordinari, niſi quem conſtaret, certum aliquem & deſignatum muneris ſui exercendi locum per id tempus obtinere, quorum nos authoritatem ſecuti, ſtatuimus & ordinamus, ne quis deinceps in ſacros Ordines admittatur, niſi qui eodem tempore præſentationem ſui ipſius ad promotionem aliquam Eccleſiaſticam infra Diœceſin illius Epiſcopi, à quo manuum impoſitionem petit, tunc vacantem exhibuerit: vel verum & indubitatum certificatorium attulerit, ſive de Eccleſia aliqua infra Diœceſin ſeu juriſdictionem dicti Epiſcopi, cujus Cura fungi poſſit, ſive de loco Diaconi vel Presbyteri in Cathedrali aut Collegiata aliqua Eccleſia, infra eandem diœceſin vacante, in quo functionem ſuam exerceat; vel niſi fidem fecerit, ſe eſſe actu Socium, aut jura Socii obtinere, vel deſignatum eſſe Conductitium ſive Capellanum in aliquo Collegio Cantabrigienſi aut Oxonienſi, vel etiam ad Magiſtri gradum ante quinquennium provectum, ſuis ibidem ſumptibus degere: vel niſi ab Epiſcopo ipſum ordinante in Beneficium ſive ad exercendam aliquam Curam, tunc etiam vacantem, brevi poſt ſit admittendus. Siquis verò Epiſcopus in ſacros Ordines quenquam aſciverit, qui prædictorum aliquo titulo non ſit præditus, tunc omnia illi neceſſaria eatenùs ſubminiſtrabit, donec eidem de aliqua Eccleſia proſpexerit. Quod ſi facere recuſaverit, per Archiepiſcopum (uno præterea Epiſcopo aſſidente) ab ordinatione Diaconorum & Presbyterorum per integrum annum ſuſpendetur.

34. *Certæ conditiones in Ordinandis requiſitæ.*

NUllus Epiſcopus in ſacros Ordines quenquam de cætero cooptabit qui non ex ſua ipſius Diœceſi fuerit, niſi vel ex altera noſtratium Academiarum prodierit, vel niſi literas (quas vocant) Dimiſſorias attulerit ab Epiſcopo, de cujus juriſdictione exiſtit: & ſi Diaconus fieri expetit, viceſimum tertium, ſin Presbyter, viceſimum quartum ætatis ſuæ annum jam compleverit, ac etiam in altera dictarum Academiarum gradum aliquem Scholaſticum ſuſceperit; vel ſaltem niſi rationem fidei ſuæ, juxta Articulos religionis in Synodo Epiſcoporum & Cleri, Ann. 1562. approbatos, Latino ſermone reddere poſſit, & eandem Scripturæ teſtimoniis corroborare; ac ulteriùs de vita ſua laudabili, & morum integritate literas Teſtimoniales exhibuerit, ſub ſigillo alicujus Collegii Cantabrigienſis, aut Oxonienſis, ubi antea moram fecerit, vel certè trium aut quatuor gravium Miniſtrorum, unà cum ſubſcriptione & teſtimonium aliorum probabilium & fide-

fide dignorum hominum, quibus ejuſdem vita & mores per proximum triennium fuerint explorati.

35. *Neminem, niſi prævio ſolenni examine, Ordinandum.*

EPiſcopus, priùſquam cuilibet Ordinando manus imponat, diligenti eum examine excutiet ac explorabit, præſentibus eiſdem Miniſtris, quos velit in impoſitione manuum ſibi aſſiſtere. Quòd ſi Epiſcopus legitimè impeditus prædicto examini vacare nequeat, illud tamen à præfatis Miniſtris ſolicitè fieri procurabit. Proviſo ſemper, ut qui Epiſcopo in dicta examinatione, & manuum impoſitione adeſſe debeant, de ipſius Cathedrali Eccleſia exiſtant (ſiquidem eorum facultas dabitur) alioqui tres ad minus idonei Concionatores ex eadem diœceſi adſciſcantur. Quòd ſiquis Epiſcopus vel Suffraganeus in ſacros Ordines quempiam ſine prædictis qualitatibus, aut juſto (ut ſupra) examine cooptârit; per Provinciæ ſuæ Archiepiſcopum ea de re certiorem factum (aſſidente uno alio Epiſcopo) ab omni Ordines conferendi poteſtate in integrum biennium ſecludetur.

36. *Neminem, niſi prævia trium Articulorum ſubſcriptione, Ordinandum.*

NEmo ad ſacros Ordines, vel Eccleſiaſticum aliquod Beneficium per Inſtitutionem aut Collationem, vel ad Concionatoris, Prælectoris, aut Catechiſtæ munus exercendum ſive in altera tra Academia, ſive in Cathedrali vel Collegiata aliqua Eccleſia, ſive in urbe aut oppido mercatorio, ſive in parochiali Eccleſia vel Capella, vel alio denique hujus regni loco deinceps admittetur, niſi priùs vel ab Archiepiſcopo, vel Epiſcopo ejus Diœceſeos, in qua eſt victurus, vel ab altera Academiarum licentiam & facultatem earundem ſubſcriptionibus, & ſigills munitam impetraverit, tribuſque ſequentibus Articulis (modo & forma à nobis præfinitis) ſubſcripſerit.

1. Quòd Majeſtas Regia ſecundùm Deum unicus eſt & ſupremus gubernator hujus Regni omniumque aliorum ipſius dominiorum, ac territoriorum, tàm in omnibus Spiritualibus ſive Eccleſiaſticis rebus aut cauſis, quàm in Secularibus: & quod nullus extraneus Princeps, vel perſona, nec ullus Prælatus, ſtatus, aut dominatus habet aut habere debet ullam juriſdictionem, poteſtatem, ſuperioritatem, præeminentiam, vel authoritatem Eccleſiaſticam ſive Spiritualem infra Majeſtatis ſuæ dicta regna, dominia, & territoria.

2. Quod

2. Quòd Liber publicæ Liturgiæ, & Episcopos, Presbyteros & Decanos ordinandi, & consecrandi nihil in se contineat, quod verbo Dei sit contrarium, quòdque eodem taliter uti liceat: & quod ipse in publicis Precibus, & Sacramentis administrandis illam prorsus formam, quæ in dicto libro præscribitur, & non aliam sit observaturus.

3. Quòd libro de religionis Articulis, in quos consensum est ab Archiepiscopis, & Episcopis utriusque Provinciæ, ac reliquo omni Clero in Synodo Londinensi, An. 1562. omninò comprobat: & quod omnes ac singulos Articulos in eodem contentos (qui triginta novem, citra ratificationem, numeratur) verbo Dei consentaneos esse agnoscit.

Hisce tribus Articulis qui volet subscribere, ad vitandam omnem ambiguitatem, hac verborum formula (nomine & cognomine suo expressis) in subscribendo utetur: *Ego N. N. tribus his præfixis Articulis, omnibusque in eisdem contentis lubens & ex animo subscribo.* Quòd siquis Episcopus aliquem ordinaverit, admiserit, vel facultate, aut licentia (ut superiùs dictum est) ulla donaverit, nisi priùs sub modo & forma præstitutis subscripserit; is à collatione Ordinum, & licentiarum ad conscionandum per anni spacium submovebitur. Academias verò, siquid hac in parte deliquerint, juris ultioni, & Regiæ censuræ relinquimus.

37. *Ordinatis, Diœcesin mutantibus, subscriptio coram Episcopo Diœcesano iteranda.*

SIquis Concionandi, Legendi, Prælegendi, vel Catechizandi legitima alioqui potestate præditus (ut suprà) in ullam Diœcesin ibidem commoraturus devenerit, is ad hujusmodi munera exercenda, vel ad Sacramenta celebranda, aut quamlibet Ecclesiasticam functionem illic obeundam nullatenus admittetur (à quocunq; tandem dictam potestatem acceperit) nisi prius coram Episcopo ejusdem Diœceseos, in qua munerum præfatorum aliquo fungi debeat in supradictos Articulos per manus suæ subscriptionem consenserit.

38. *Ordinati, post subscriptionem prævaricantes, à Ministerio removendi.*

SIquis Minister, postquàm præfatis Articulis subscripserit, Liturgiæ formula vel ritibus & cæremoniis quibuscunque in Libro Precum publicarum in dictis, uti deinceps omiserit, suspensionis pœna coerceatur, ac nisi post mensem se emendârit ac submiserit, excommunicetur; quod si per alium adhuc mensem in contumacia permanserit, à Ministerio sacrò amoveatur.

39. *Ordinati, sine congruo testimonio ac examine, in Beneficia non instituendi.*

NUllus Episcopus Ministrum quemvis ab alio Episcopo Ordinatum in Beneficium aliquod de cætero instituet, nisi qui Literas ordinationis suæ eidem ostenderit, & de morum honestate, vitâque probabili congruum testimonium (Episcopo id postulante) exhibuerit: ac nisi debitè examinatus, Ministerio suo dignus inventus fuerit.

40. *Instituendi in Beneficia Simoniæ suspicionem solenni jurejurando jussi avertere.*

AD detestabile Simoniæ peccatum coercendum (quoniam Spiritualium, & Ecclesiasticarum Functionum, Officiorum, Promotionum, Dignitatum, & Beneficiorum nundinatio in Dei conspectu odiosa est, & execranda) statuimus, & ordinamus, ut Archiepiscopus, omnesque & singuli Episcopi, atque alii, quibuscunque jus competit admittendi, instituendi, conferendi, consecrandi vel electionem confirmandi cujusvis Archiepiscopi, Episcopi, vel alterius personæ ad Ecclesiasticam aliquam Functionem, Dignitatem, Promotionem, Titulum, Officium, Jurisdictionem, Locum, aut Beneficium cum Cura, vel sine Cura, vel ad Ecclesiasticam ullum munus quodcunque, ante omnem ejusmodi institutionem, collationem, consecrationem vel confirmationem electionis respectivè faciendam, unumquemque deinceps admittendum, instituendum, conferendum, inaugurandum, aut confirmandum in vel ad Archiepiscopatum, Episcopatum, vel aliam Spiritualem sive Ecclesiasticam Functionem, Dignitatem, Promotionem, Titulum, Officium, Jurisdictionem, Locum aut Beneficium cum Cura vel sine Cura, vel ad Ecclesiasticum ullum munus quodcunque præsenti juramento oneret (quod utique per omnes, quorum intererit, in propriis personis, & non per Procuratorem erit præstandum) sub modo & forma sequentibus: *Ego N. N. juro me nullam Simoniacam solutionem, stipulationem, vel promissum directè aut indirectè per me, vel per alium quemlibet (me conscio, aut consentiente) cuivis personæ vel personis quibuscunque fecisse, pro vel de procuratione, vel acquisitione Ecclesiasticæ hujus Dignitatis, Loci, Promotionis, Officii, vel Beneficii* (exprimendo respectivè & nominatim locum illum, in quem admittendus, instituendus, conferendus, installendus, aut confirmandus erit) *neque deinceps ullam ejusmodi solutionem, stipulationem, vel promissum absque mea notitia aut consensu factum quovis tempore præstiturum ita me Deus adjuvet per Christum Jesum.*

41. Bene-

41. *Beneficiorum pluralitas parciùs diſpenſanda, & de perſonali diſpenſatorum reſidentia cautio ineunda.*

NEmini in poſterum facultas ſive diſpenſatio concedetur, de pluribus Beneficiis Curatis ſimul retinendis, niſi tali duntaxat, qui pro eruditione ſua dignior, & ad officium ſuum plenius præſtandum habilis & idoneus cenſebitur: nimirum qui ad gradum Magiſterii ad minus in altera noſtratium Accademiarum promotus fuerit, publicuſque ac idoneus Concionator, idemque legitimè approbatus extiterit. Proviſo ſemper, ut ſufficienti cautione obſtricti teneatur, de perſonali ſua reſidentia in ſingulis Beneficiis per bonam anni cujuſque partem faciendâ; ac ut ejuſmodi Beneficia non amplius triginta milliarum ſpacio ab invicem diſtent; & denique ut in eo Beneficio, in quo non reſidebit, Concionatorem ritè approbatum retineat, qui populum utiliter docere, ac informare poſſit.

42. *Cathedralium Eccleſiarum Decani ad congruam reſidentiam tenentur.*

QUilibet Decanus, Præfectus, Guardianus, vel Rector primarius cujuſquam Eccleſiæ Cathedralis, vel Collegiatæ nonaginta dies ad minus in ſingulis annis conjunctim vel diviſim in dicta Cathedrali, vel Collegiata Eccleſia reſidebit; verbi Divini prædicationi incumbens, & hoſpitalitatem interim exercens; niſi aliis gravibus, & urgentibus cauſis, iiſque per Epiſcopum Diœceſanum approbandis detentus fuerit, vel legitima aliqua ratione aliter diſpenſatus. Quamdiu autem illic moram fecerit, ipſe cum reliquis pariter Canonicis, vel Præbendariis reſidentibus invigilabunt, ut Eccleſiæ ſuæ Statuta, & laudabiles Conſuetudines (modò verbo Dei, ut Prærogativæ Regiæ non repugnent) necnon univerſa hujus Regni ſtatuta ad Eccleſiaſticum ordinem ſpectantia, quibus ſuo robore adhuc perdurant, omneſque aliæ Conſtitutiones Regia authoritate hactenus editæ & ſtabilitæ, & ſiquæ per Epiſcopum Diœceſanum (juxta ſtatuta & conſuetudines ejuſdem Eccleſiæ, ac leges Eccleſiaſticas hujus Regni) in viſitatione ſua legitimè præſcribentur, inviolatè cuſtodiantur: ac ut minores Canonici, Vicarii Chorales, aliique Eccleſiæ ſuæ Miniſtri ad ſacrarum Literarum ſtudium compellantur, & eorum unuſquiſque Novum Teſtamentum non ſolùm ſermone vernaculo, ſed & Latino penes ſe habeat.

43. *Decani & Prębendarii, in Eccleſiis Cathedralibus reſidentes, ad ſedulam concionandi diligentiam tenentur.*

Cujuſque Eccleſiæ Cathedralis Decanus, Præfectus, Guardianus, vel Rector principalis, ac Prębendarii item, & Canonici non modò in ejuſmodi Eccleſiis ſuis (idque in propriis perſonis) toties concionabuntur, quoties lege, ſtatuto, ordinatione, & conſuetudine ad id tenentur; ſed in aliis etiam Eccleſiis ejuſdem Dioeceſeos, in qua reſident, ac in iis præcipuè locis unde vel ipſi, vel ipſorum Eccleſiæ vectigal aliquod, ſive fructus annuos percipiunt. Quod ſi ipſi vel ægritudine, vel juſta aliqua cauſa impediti abfuerint, tùm concionatores ſufficienti authoritate approbatos ſuæ vicis ſubſtituent, quales Epiſcopus Dioeceſanus ad concionandum in Eccleſia Cathedrali idoneus judicabit. Secùs ſiquis vices ſuas, prout dictum eſt, ſupplere quoquo modo omiſerit, per Epiſcopum, vel eos, ad quos ejus Eccleſiæ juriſdictio pertinebit, pro delicti merito, punietur.

44. *Prębendarii Beneficiati ad congruam in Beneficiis ſuis reſidentiam tenentur.*

Nullus Eccleſiæ Cathedralis aut Collegiatæ Prębendarius, vel Canonicus, qui unum vel plura Beneficia Curata obtinet (nec in ſua Eccleſia Cathedrali aut Collegiata Reſidentiarius exiſtit) à Beneficiis ſuis Curatis (prætextu Prębendæ ſuæ) ultra tempus unius Menſis aliquo anno aberit, niſi ex urgente cauſa, & pro certo tempore per Epiſcopum Dioeceſanum approbandis. Qui autem ex dictis Canonicis & Prębendariis, per Eccleſiæ ſuæ Cathedralis aut Collegiatæ Ordinationes, ad neceſſariam in eiſdem reſidentiam tenentur, iis inter ſe anni tempora ita partientur, pro reſidentia in dictis Eccleſiis facienda, ut ſemper eorum aliqui perſonaliter illic reſideant; omneſque, quotquot in præſenti ſunt, aut de cætero futuri ſunt Reſidentarii in ulla Cathedrali, aut Collegiata Eccleſia, poſt exactum Reſidentiæ ſuæ terminum, per Statuta localia, aut Conſuetudinem Eccleſiæ ſuæ definitum, ad Beneficia ſua vel unum ex iis, aut ſaltem ad aliam aliquam Ceram, in qua ipſorum præſentia lege requiritur; quamprimum convolabunt, ut debitis illic officiis perfungantur, juxta leges in ea parte conſtitutas, quas Epiſcopus Dioeceſanus curabit executioni mandari.

45. *Beneficiati Concionatores, in Beneficiis ſuis reſidentes, jugiter tenentur concionari.*

SInguli Beneficiati in Beneficiis ſuis reſidentes, (dummodo ſint legitima authoritate ad concionandum admiſſi) per ſingulos dies Dominicos (juſto impedimento ceſſante) in Eccleſiis aut Capellis ſuis, vel vicinarum aliqua Miniſtro concionatore deſtituta (ubi maximè facultas datur) concionem ad populum habebunt unam, in qua ſobriè, & ſincerè verbum veritatis divident in Dei gloriam, & ſalutarem populi ædificationem.

46. *Beneficiati non Concionatores vicariam Concionatoris operam jubentur ſingulis menſibus adhibere.*

OMnis Beneficiatus ad concionandum non admiſſus, concionem ſingulis menſibus unam ad minus in Eccleſia ſibi credita, per Concionatorem legitimè approbatum, haberi procurabit; ſi tamen Beneficii valor Ordinarii judicio id ferre poſſe videbitur; omni autem die Dominico, cùm in ipſius Eccleſia ædificet concio, dictus Beneficiatus aliquam ex Homiliis, publica authoritate præſcriptis aut Præſcribendis, per ſe vel certe per Curatum ſuum recitabit.

47. *Beneficiati, à Beneficiis ſuis legitimè abſentes, Curatum concionatorem jubentur adhibere.*

QUilibet Beneficiatus, cui (propter neceſſitatem officii aliàs incumbentis) diſpenſatio de non reſidendo in Beneficio ſuo per hujus regni leges eſt indulta, per Curatum qui Concionator ſit idoneus, & ſufficienti authoritate approbatus, Curæ ſuæ proſpiciet modo Beneficii valor non repugnet. Cæterùm qui duobus ſimul Beneficiis perfruitur, is in illo Beneficio, in quo ipſe non reſidet, Concionatorem legitimum retinebit, niſi ipſum conſitetur in utroque jugiter concionari.

48. *Miniſtri, niſi ex Epiſcopi vel Ordinarii approbatione, pro Curatis non admittendi.*

NUlli Curato aut Miniſtro permittetur, ullibi curæ animarum inſervire, niſi priùs per Epiſcopum Dioeceſanum, vel loci Ordinarium Epiſcopali juriſdictione præditum examinatus, ac admiſſus fuerit, ejuſq; rei teſtimonium

teſtimonium manu Epiſcopi & ſigillo conſignatum obtinuerit (habito ſemper reſpectu & in ad Cure ipſius magnitudinem, tùm ad perſonæ admittendæ habilitatem.) Quinetiam dicti Curati & Miniſtri, ſiquando ex una Dœceſi in alteram tranſierint, nequaquam ad Curam ullam exercendam admittentur, niſi Epiſcopi ejus Dœceſeos unde advenerint, vel loci Ordinarii (ut ſupra) literis teſtimonialibus de ipſorum honeſta converſatione, ſufficientia, & conformitate ad Ecclefiaſticas Regni Anglicani leges, muniti accefſerint. Nec verò eorum cuilibet licitum erit pluribus, quàm uni Eccleſiæ aut Capellæ uno eodemque die miniſtrare, niſi forſan Capella illa Eccleſiæ Parochialis membrum exiſtat, aut eidem unita, vel niſi Eccleſia aut Capella cui taliter inſerviet, judicio Epiſcopi vel Ordinarii (ut ſupra) Curato alendo non ſufficerit.

49. *Miniſtris ad concionandum non admiſſis gloſſæ & paraphraſes in publica Scripturarum lectione interdictæ.*

Nullus cujuſcunque conditionis Miniſter, non prius per Epiſcopum Dioceſanum examinatus & approbatus, aut pro ſufficiente & idoneo Concionatore (ut prædictum eſt licentiatus) in ſua ipſius Cura vel alibi locum aliquem Scripturæ, aut doctrinæ ſacræ exponere præſumat: ſed ſolum aptè & diſtinctè ſine gloſſis aut additamentis legere ſtudebit Homilias, publica authoritate hactenus editas, aut de cætero edendas, in veræ fidei confirmationem, & populi inſtructionem, atque ædificationem.

50. *Concionatores adventitii, abſque legitima miſſione, ad concionandum non admittendi.*

Miniſter, Oeconomi, aliique Eccleſiæ Officiarii neminem patientur in ſuis Eccleſiis, aut Capellis concionari, niſi qui licentiis ſuis ad præmandatum exhibitis, juſta authoritate (ut ſupra) in eam partem muniti comperientur.

51. *Advenæ Concionatores, niſi authentico teſtimonio commendati, ad concionandum in Eccleſiis Cathedralibus non admittendi.*

Decani, Præfecti & Reſidentiarii Cathedralis, & Collegiatæ Eccleſiæ cujuſcunque nemini extraneo in ſuis Eccleſiis concionandi poteſtatem facient, niſi qui ejuſdem Provinciæ Archiepiſcopi, aut Epiſcopi Dœceſan

ceſani, vel alterutrius Academiæ approbatione ſuffultus venerit. Quod ſi quem contigerit in concione ſua dogma aliquod in populum diſſeminare vel novum, vel minùs conſonum verbo Divino, ullive ex religionis Articulis in Synodo, Anno 1562. approbatis, aut etiam Libro Precum publicarum; Decani, aut Reſidentarii quàm poterunt mature per literas ſuas, eorum manu ſubſcriptas, qui dictam concionem audierint, Epiſcopo Diœceſano id intimabunt, quò is, quod ipſi videbitur, de eo ſtatuat.

52. *Concionatorum advenarum nomina in Librum referenda.*

UT Epiſcopo (cauſa id poſtulante) conſtare poſſit, tùm quæ conciones in ſingulis Eccleſiis ſuæ Diœceſeos habeantur, tùm qui ſine legitima authoritate concionari præſumant: Oeconomi Eccleſiarum, eorumque aſſiſtentes Librum quendam comparabunt, in quo unuſquiſque Concionator, qui ad ipſorum Eccleſiam aliunde acceſſerit, nomen ſuum inſcribit, adjecto etiam die, in quo concionem ibidem habuerit, ac Epiſcopi nomine, à quo concionandi poteſtatem acceperit.

53. *Concionatorum mutuis oppoſitionibus pulpita non patebunt.*

SIquis Concionator Doctrinam ullam, ab alio Concionatore in eâdem vel vicina aliqua Eccleſia traditam, particulariter aut nominatim ex profeſſo impugnare & pro concione refellere attentabit, priùſquam Epiſcopum Diœceſanum de eâ certiorem fecerit, & ejuſdem mandatum acceperit, quam eo in caſu rationem ſequi debeat (cùm alioqui ex publicis ejuſmodi oppoſitionibus multum ſcandali & perturbationis populo oriri poſſit) Oeconomi vel pars læſa abſque omni mora dicto Epiſcopo illud ſignificabunt, neque præfatum Concionatorem patientur illum locum, quo ſemel abuſus ſit, deinceps occupare, niſi ſanctè receperit ſe ab omni ejuſmodi contentionis materia in Eccleſia temporaturum, donec Epiſcopus de ea re ulterius ſtatuerit: qui item quamprimùm commode poterit in ea taliter procedet, ut parti læſæ in eâdem Eccleſia, in qua oblatum eſt ſcandalum, publicè ſatisfiat. Proviſo ſemper, ut ſi altera pars Appellationem interpoſuerit, eidem concionandi officium pendente lite ſit interdictum.

54. *Concionatores ſchiſmatici licentiis ſuis mulctati.*

SIquis per Archiepiſcopum, aut Epiſcopum ullum, vel alterutram Academiam in præteritum ad concionandum admiſſus, quovis deinceps tempore recuſaverit legibus, inſtitutis & ritibus Ecclesiaſticis infra Regnum Anglicanum ſtabilitis ſeipſum conformem redderé, eundem per Epiſcopum Dioeceſanum, vel loci Ordinarium quamprimùm admoneri volumus, ut eorundem uſui & debitæ obſervationi ſe ſubmittat. Quod ſi, tali admonitione præmiſſa, infra menſem ſe minimè reformârit, ejuſdem Facultatem ſive licentiam ad concionandum eo ipſo irritam eſſe & pro nulla habendam decernimus.

55. *Precationis formula, à Concionatoribus in concionum ſuarum ingreſſu imitanda.*

OMnes Concionatores & Miniſtri in aditu cujuſque ſuæ Concionis, Lectúræ & Homiliæ populum hortabuntur, ut ſecum in precibus concurrat in hunc aut ſimilem modum, idque (quantum licet) ſummaria brevitate: Precamini pro Chriſti ſancta Eccleſia Catholica, id eſt, pro univerſo cœtu Chriſtiani populi per orbem terrarum diffuſi, ac diſſeminati, ſpecialiter verò pro Eccleſiis Angliæ, Scotiæ, & Hiberniæ; & in his præcipuè pro Excellentiſſima Regia Majeſtate, Clementiſſimo Domino noſtro *Jacobo* Dei gratia Angliæ, Scotiæ, Franciæ, & Hiberniæ Rege, Fidei Defenſore, & ſuper omnes perſonas in omnibus cauſis tàm Eccleſiaſticis quam Civilibus infra Regna & Dominia ſua ſupremo Gubernatore. Precamini etiam pro Sereniſſima Regina *Annâ*, Nobiliſſimo Principe *Henrico*, reliquaque Regia ſobole Illuſtriſſima. Precamini etiam pro Miniſtris Divini Verbi, & Sacramentorum, tam Archiepiſcopis & Epiſcopis, quàm cæteris Paſtoribus & Curatis. Precamini etiam pro Honoratiſſimis Regiæ Majeſtatis Conſiliariis, ac Proceribus, & Magiſtratibus hujus regni univerſis: ut hi omnes & ſingúli in ſua quiſque vocatione, ad Dei gloriam, populique ædificationem & rectam adminiſtrationem officiis ſuis diligenter & fideliter perfungantur, memores reddendæ olim rationis, cùm ad Chriſti tribunal ſiſtentur judicandi. Precamini etiam pro populo & plebe hujus regni univerſa, ut in vera fide, & ſancto timore Dei, in humili erga Regem obedientia & fraterna erga ſe invicem charitate vitam ſuam inſtituant. Poſtremò gratias & laudes Deo reddamus pro illis omnibus, qui in fide Chriſti ex hac vita exceſſerunt, humiliter Deo ſupplicantes, ut per illius gratiam vitam noſtram ad pium eorum exemplar dirigamus, ut ita tandem hac mortali vita defuncti, reſurgamus

gamus cum illis in die Jesu Christi ad cœlestem gloriam, & vitam æternam; semper cum Oratione Dominica concludentes.

56. *Ministris merè concionatoribus Precum publicarum lectio, & Sacramentorum administratio bina annuatim injungitur.*

OMnis Minister in Beneficio Curato constitutus, licet prædicationi potissimum vacet, & Curatum sub se retineat, qui reliqua Ecclesiæ officia, ipsius vice exequatur; similiter etiam quilibet Concionator stipendiarius qui Prælegendi, Catechizandi, aut Concionandi munus in aliqua Ecclesia vel Capella exercet, Liturgiam publicè recitabit duobus ad minus cujusque anni diebus Dominicis, ad horas tùm matutini, tùm vespertini temporis consuetas & usitatas, atque ea in Ecclesia, in qua Beneficiatus est, vel Prælectoris, Catechistæ, aut Concionatoris munere fungitur; toties item Sacramenta Baptismi (siqui erunt Baptizandi) & Cœnæ Dominicæ quotannis administrabit, modo & forma omnibusque iis ritibus & cæremoniis observatis, quæ in Libro publicæ Liturgiæ in ea parte præscribuntur. Qui secùs fecerit, si beneficio dotatus est (ut supra) pœnam suspensionis incurret, stipendiarius verò (sive is Lectoris, sive Catechistæ, sive demùm Concionatoris nomine censetur) per Episcopum Diœcesanum à munere submoveatur, donec se conformem præbuerit, ad omnia præfata officia (sub modo & formâ supradictis) rite perficienda.

57. *A Ministris non concionatoribus Sacramenta efficaciter administrari.*

CUm multi à falsis Doctoribus in errorem inducti, liberos suos nisi per Ministrum Concionatorem nolint Baptizari, eodemque respectu ad sacram Cœnam, nisi per talem administratam, recusent accedere: ac si illorum Sacramentorum virtus & efficacitas à Ministri in concionando facultate penderet; cùm tamen integra tùm Baptismi, tùm sacræ Cœnæ doctrina, quæ ad Sacramentorum eorundem administrationem desideratur, in Libro publicæ Liturgiæ tam plenè, & integrè sit expressa, ut eidem nihil addi possit, quod solidum sit & necessarium: omnibus tali errore deceptis mandamus & præcipimus, ut protervam hanc ipsorum pertinaciam de cætero deponant, ac Ecclesiæ institutis hac in parte obsequantur; cùm quoad eorundem Sacramentorum efficaciam nihil interfit, utrum à Ministro non Concionatore, an secùs administrentur. Quod siqui deinceps hac in re defecerint, Parochiæque suæ Ecclesias eo intuitu declinantes, in alienis vel sacram Cœnam susceperint, vel liberos suos Baptizari fecerint, neq; mandato

hoc noſtro admoniti ab errore ſuo & illicita hac ratione deſtiterint: ad loci Ordinarium per Miniſtrum, Oeconomos & Inquiſitores, vel Aſſiſtentes Parochiæ ſuæ deferantur, talibus cenſuris Eccleſiaſticis per eum caſtigandi, quales adeò obſtinatæ pervicaciæ merito debentur: id eſt, ſi contumaces permanſerint, primo ſuſpenſionis: ſi ultra menſem deinceps perſeverarint, excommunicationis pœna coerceantur. Pari ratione ſiquis Rector, Vicarius, vel Curatus, poſt præſentium Canonum promulgationem, quamlibet perſonam quæ non ſit de ſua Eccleſia vel Parochia, ad Sacræ Cœnæ Communionem recipere, vel ex talium liberis aliquam Baptizare præſumpſerit (eoſdem hac ratione in errore ſuo confirmans) is ſuſpenſionis pœna eo ipſo obſtrictum ſe intelligat, à qua nequaquam abſolvetur, priuſquam ſanctè promiſerit, ſe hac in parte de cætero nullatenùs offenſurum.

58. *Miniſtris ſacra peragentibus Superpelliceorum & Epomidum uſus injunctus.*

Miniſtrorum quilibet, dum vel publicas Preces recitat, vel Sacramenta adminiſtrat, alioſve Eccleſiæ ritus peragit, decente & congruo Superpellicio eoque manicato induetur, quod communibus Parochianorum impenſis comparabitur. Siqua autem controverſia ſuper ejuſdem materia, vel competente decentia oriatur, Ordinarii diſcretio eandem terminabit. Quotquot verò ex Miniſtris gradum alquem in Academia ſuſceperint, ii inter ſacra pergenda Superpelliceis ſuis adjicient & Caputia, ſingulorum gradibus convenientia, quorum tamen uſu Miniſtris minimè graduatis ſub pœna ſuſpenſionis interdicimus. Nihilominus & huic Miniſtrorum claſſi (loco Caputiorum) Liripipia permittimus ex nigro (modò ne ſerico) ſuis Superpellices injicienda.

59. *Catechizandi diligentia Miniſtris injuncta.*

Quilibet Rector, Vicarius, & Curatus, ſingulis diebus Dominicis & feſtivis ante preces veſpertinas, (ad ſemihoræ ſpatium vel amplius) juventutem, & plebem rudiorem ſuæ Parochiæ examinabit, & inſtituet in Decalogo, Symbolo Apoſtolico, & Oratione Dominica, eoſque Diligenter audiet, inſtruet, & erudiet in Catechiſmo, qui extat in Libro Precum publicarum: omneſque patres, & matres-familias jubebunt liberos, ac famulos ſuos, qui dictum Catechiſmum, nondum tenent, tempore conſtituto Eccleſiam adire, ut Miniſtro diligenter & humiliter auſcultent & obtemperent, donec eundem perdicerint. Quod ſiquis Miniſter in hoc officio negligens fuerit & remiſſus, re ad Epiſcopum vel loci Ordinarium delatâ, & debitè intimata, primum acriter corripiatur; ſi hic ſe ſubmittens, deinceps tamen

tamen in eâdem re volens deliquerit, ſuſpenſionis ſententiam incurrat: ſi tertiò offenderit (quandoquidem exigua ſpes reſtat illum hac in parte reformandi) excommunicationis cenſurâ, donec ſe correxerit, obſtrictus uſque teneatur. Simili modo ſiqui parentes, Patres aut Matres-familiarum vel eorum liberi, apprenticii, famulive officio ſuo hac in re defuerint, illi quidem non compellendo ſuos, ut veniant, hi vero, ne diſcant, recuſando, per Ordinarium ſuum (modo adulti ſint) ſuſpenſione plectantur; & ſi per menſem ſic perſtiterint, excommunicentur.

60. *Confirmationis ſolennitas in triennali Epiſcoporum viſitatione celebranda.*

CUm ſolennis, antiqua & laudabilis in Eccleſia Dei conſuetudo fuerit, ab ipſius uſque Apoſtolorum temporibus obſervata, ut Epiſcopi quique parvulis Baptizatis, & in Catechiſmo Chriſtianæ religionis inſtructis manus imponentes, ſuper illis orarent ac benedicerint (quod vulgò *Confirmationem* nominatur) cùmque in triennali Epiſcoporum viſitatione mos ſanctiſſimi iſtius operis peragendi in Eccleſia per multas ætates obtinuerit; volumus & ordinamus, ut quilibet Epiſcopus vel ejus Suffraganeus in conſueta viſitatione ſua morem & ritum illum in propria perſona diligenter obſervet; quod ſi tertio demum anno aliqua infirmitate impeditus viſitationem ſuam perſonaliter obire nequeat, at ſaltem illud Confirmationis munus illúd proximo anno (prout commodè poterit) nequaquam omittet.

61. *Catechumeni Epiſcopo viſitanti per Miniſtrum ad Confirmationem ſiſtendi.*

UNuſquiſque Miniſter curam habens animarum (quo meliùs inſtituta & ritus ad *Confirmationem* ſpectantes, qui in Libro publicæ Liturgiæ præſcripti habentur, debitè poſſint conſervari) diligenter providebit, ne ulli ad manuum impoſitionem Epiſcopo ſiſtantur, niſi qui fidei ſuæ rationem norint réddere, juxta Catechiſmum in Libro prædicto contentum. Cumque Epiſcopus huic officio celebrando tempus aliquod certum præfixerit, Miniſter ſedulam dabit operam, ut quàm queat plurimos ad hoc inſtruat, ac inducat, coram Epiſcopo Confirmandos comparare.

62. *Miniſtri ſine Bannis rite indictis, vel legitimè diſpenſatis Matrimonium celebrare prohibiti.*

NUllus Miniſter, ſub pœna ſuſpenſionis per triennium ipſo facto incurrendæ, matrimonium inter ullas perſonas celebrabit, abſque Facultate ſeu licentia ab aliquo eorum, qui in hiſce conſtitutionibus noſtris inferiùs deſignantur, indulta & conceſſa; niſi Banna matrimonialia per tres dies Dominicos ſeparatim fuerint denunciata, idque publicè in Eccleſiis Parochialibus aut Capellis, ubi partes prædictæ commorantur, ac tempore Divinorum, prout in Libro publicæ Liturgiæ habetur. Neque ullus Miniſter ſub pœna ſimili inter quaſlibet perſonas (quantumvis ejuſmodi Facultatem ſeu indulgentiam habentes) quocunque prætextu matrimonium ſolennizabit vel tempore aliquo incongruo, ſed dumtaxat intra horas octavam & duodecimam antemeridianas; vel in loco privato, ſed in Eccleſiis tantummodò vel Capellis, ubi partium altera commoratur, idque ſimiliter tempore Precum publicarum; vel omninò (etiamſi trina Bannorum indictio præceſſerit, nec ulla proinde diſpenſatio requiratur) priuſquam parentes aut gubernatores contrahentium (ſi viceſimum primum ætatis ſuæ annum non compleverint) conſenſum ſuum vel perſonaliter, vel per teſtimonium luculentum dicto Miniſtro ſignificârint.

63. *Miniſtri in locis exemptis ſine Bannorum juſta indictione, vel diſpenſatione legitima Matrimonium celebrare prohibiti.*

QUilibet Miniſter, qui contrà atque in conſtitutionibus hiſce noſtris cautum eſt, inter perſonas quaſcunque matrimonium celebrabit, ſub prætextu cujuſlibet immunitas, quæ tertis Eccleſiis ac Capellis arrogatur; per loci Ordinarium, in quo ſic offenſum erit, triennali ſuſpenſione punietur. Siquis autem Miniſter ex loco, ubi ſic deliquerit, ante latam contra ipſum ſuſpenſionis ſententiam, ſe tranſtulerit; tunc per Epiſcopum Diœceſanum, vel Ordinarium loci, in quo reſidebit (ab altero Ordinario, cujus juriſdictioni ſe ſubduxit, ea de re ſub ipſius manu & ſigillo certiorem factum) eâdem omninò cenſurâ ferietur.

64. *Feria à Miniſtris ſolemniter indicendæ.*

REctores, Vicarii, & Curati omnes in ſua cujuſque Eccleſia ſingulis diebus Dominicis (ad tempus in Libro publicæ Liturgiæ præſtitutum)

tum) populo denunciabunt, ſi qui dies Feſtivi, & Vigiliæ in ſequentem ſeptimanam ſint inſtitutæ. Quod ſiquis deinceps hac in re volens offenderit, & per Ordinarium ſuum ſemel admonitus, officium illud ſecundò omiſeret, debitæ juris animadverſione puniatur, donec huic conſtitutioni adimplendæ ſe ſubmiſerit.

65. *Recuſantes & Excommunicati à Miniſtris ſolemniter denunciandi.*

ORdinarii locorum, infra ſuas reſpectivè jurisdictiones, ſollicitè providebunt, ut tàm Excommunicati ex eo, quòd divinis precibus, infra hoc regnum Angliæ publicâ authoritate ſtabilitis, intereſſe pertinaciter recuſaverint, quàm ii etiam, præcipuè qui melioris notæ & conditionis extiterint, legitimæque excommunicationis ſententia propter inſignem contumaciam, vel graviora aliqua crimina obſtricti fuerint (niſi infra tres continuos menſes poſt latam Excommunicationis ſententiam ſe emendaverint, & abſolutionis gratiam fuerint conſecuti) ſingulis ex menſibus ſequentibus publicè in Eccleſia tùm Parochiali tùm etiam Cathedrali Diœceſeos, in qua habitant, die aliquo Dominico, ac tempore Divinorum pro Excommunicatis per Miniſtrum denuncientur, quò reliqui & ab eorum communione declinent; & procliviores reddantur ad Breve *de Excommunicato Capiendo* procurandum, quo illos ad officium & debitam obedientiam reducant. Quinetiam Regiſtrarii cujuſlibet Curiæ Eccleſiaſticæ, de præmiſſis omnibus & ſingulis, quolibet anno infra feſta S. Michaelis, & Natalis Domini Archiepiſcopum hujus Provinciæ in ſcriptis facient certiorem.

66. *Recuſantium converſio à Miniſtris ſedulò elaboranda.*

QUilibet Miniſter, cui concionandi Facultas eſt, ſiquem Papiſticum Recuſantem, vel Recuſantes infrà ſuam Parochiam habuerit (dummodò per Epiſcopum idoneus judicetur) ſedulam illis ſubinde operam dabit, ut (ſi fieri poſſit) errantes in viam veritatis reducat. Quod ſi is vel non concionator, vel non talis exiſtat, tum concionatoris idonei operam ſubſidiariam (ſiquidem poterit) in eum finem procurabit. Quod ſi non detur, Epiſcopo Diœceſano illud ſignificabit, cujus erit, non modo vicino alicui concionatori aut concionatoribus id laboris imponere, ſed & ipſum (quantum per arduas occupationes licuerit) ſummo ſtudio contendere, ut docendo, perſuadendo, modeſtè blandis & benignis omnibus tùm dictis,

dictos Recuſantes, tum omnes infra ſuam Diœceſin ſic affectos à ſuis erroribus deducat.

67. Ægrotantes à Miniſtris ſedulò viſitandi.

IN omni Parochia cùm aliquis ex morbo decumbens, in periculo mortis videtur conſtitutus, Miniſter ea de re certior factus eundem viſitabit, (niſi exploratum ſit, vel probabiliter ſuſpectum, morbum eſſe contagioſum) ut animam ejus in hoc adverſo ipſius ſtatu ſalutari doctrina, & conſolatione erigat, idque ſub forma in Libro publicæ Liturgiæ concepta, ſi non ſit concionator, alias prout ipſi maximè videbitur expedire. Morte verò jam ingruente, aliqua Campana pulſabitur, neque Miniſter ſupremo officio ſuo hac in parte deerit. Cùm autem expiraverit (ſi quique expirare eum contingat) Campana per breve tantummodò ſpatium utrinque pulſabitur, quod idem tam antè, quàm poſt ſepulturam obſervandum decernimus.

68. Miniſtri Baptiſmum, aut Sepulturam denegare vetiti.

NUllus Miniſter aut renuet, aut detractabit Infantem ullum, qui die quovis Dominico aut Feſtivo ad ipſum in Eccleſiam Baptizandus adducetur, juxta ritum in Libro Precum publicarum editum Baptizare, vel defunctum aliquem, qui in Eccleſiam vel cœmeterium inhumandi cauſa deferetur (data priùs ejus rei notitia competente) ſub modo & forma in dicto Libro præfinitis ſepelire. Quòd ſi hunc vel illum Baptizare, aut Sepulturæ tradere recuſaverit (niſi forte defunctus denuntiatus fuerit, majoris Excommunicationis vinculo propter grave aliquod & inſigne crimen obſtrictus, neque de ejus pœnitentia teſtari quiſquam potuerit) à Miniſterio ſuo per Epiſcopum Diœceſanum trimeſtri ſpatio ſecludetur.

69. Miniſtri Baptiſmum in Articulo neceſſitatis differre vetiti.

SIquis Miniſter de infirmitate, aut mortis periculo, infanti cuilibet infra ſuam Parochiam nondum Baptizato imminente, debitè & citra fraudem commonefactus, & ad locum, ubi dictus Infans exiſtet, ejus Baptizandi cauſa rogatus accedere, vel planè recuſaverit, vel per contumaciam, aut latam negligentiam tempus ita produxerit, ut cum tempeſtivè poſſet dictum locum adiiſſe, & Infantem præfatum Baptizâſſe, is tamen ejuſdem culpa expers Baptiſmi moriatur; dictus Miniſter trimeſtri ſuſpenſioni ſubjacebit,

jacebit, neque abſolutionis gratiam conſequetur, antequàm coram loci Ordinario culpam præteritam agnoſcens, pro cætero polliceatur, ſe in hoc genere ſcienter nequaquam peccaturum. Proviſo ſemper, ut in illis Parochiis, in quibut Curatus, aut Subſtitutus extiterit, præſens Conſtitutio non ad ipſum Rectorem aut Vicarium, ſed ad dictum Curatum vel Subſtitutum illic præſentem extendatur.

70. *Miniſtri Baptizatorum, Nubentium, & Sepultorum Regiſtrum conſervare juſſi.*

IN omni hujus regni Eccleſia Parochiali & Capella Liber ex pergameno Parochianorum ſumptibus comparabitur, in quo conſcribi volumus diem & annum cujuſque Baptiſmatis, Matrimonii, & Sepulturæ, quæ infra eandem Parochiam contigerint, ex quo lex in eam partem primùm lata eſt, (quatenùs veterum regiſtrorum copia haberi poteſt) præcipuè verò ab initio Regni Sereniſſimæ Reginæ nuper defunctæ. Ad quem Librum tutiùs aſſervandum Oeconomi (communibus Parochianorum impenſis) ciſtam craſſam & firmam curabunt confici, cum tribus ſeris & clavibus, quarum una penes Miniſtrum, reliquæ duæ penes Oeconomos ſeparatim cuſtodientur: ita ut nec Miniſtro liceat ſine Oeconomis, neque Oeconomis, niſi Miniſtro adhibito, Librum prædictum de ciſta promere. Singulis verò in poſterum Diebus Dominicis, ſtatim poſt finitas matutinas vel veſpertinas preces, Miniſter & Oeconomi Librum illum membranaceum de ciſta prædicta ſument, ac Miniſter in præſentia Oeconomorum in eodem inſcribet omnium perſonarum nomina, quotquot præcedente hebdomade infra eandem Parochiam Baptizatæ (adjectis item parentum nominibus, & cognominibus) vel Matrimonio conjunctæ, vel Sepultæ fuerint; ſingulorum etiam die & anno ſpecificatis: Quo facto, dictum Librum in ciſtam, ut prius, recondent: ac Miniſter & Oeconomi ſingulis ejuſdem Libri pagis, (poſtquam inſcriptionibus ejuſmodi impletæ fuerint) nomina ſua ſubſcribent. Porrò Oeconomi ſemel omni anno, idque infra terminum unius menſis poſt Beatæ Virginis Annunciationem, ad Epiſcopum Dœceſanum vel ejus Cancellarium tranſmittent verum regiſtrum ſive ſcripturarium eorum omnium nomina continens qui infra ſuam Parochiam anno proximè elapſo, & ad dictum Annuntiationis diem terminantem, vel Baptizati, vel Nupti, vel Scripturæ traditi fuerint; die ac menſe, quibus ſingula geſta ſunt, ſigillatim adſcriptis, cum ipſius etiam Miniſtri, ac Oeconomorum ſubſcriptionibus, ut illud in ejuſdem Epiſcopi Archivis poſſit fideliter cuſtodiri; quod regiſtrum ſive certifiatrorium abſque feodo recipietur. Quod ſi Miniſter aut Oeconomi in præmiſſorum executione remiſſiores fuerint, tùm Epiſcopo vel ejus Cancellario licebit

cebit eoſdem convenire, & contra eos tanquam noſtrarum Conſtitutionum contempores procedere.

71. *Miniſtri Concionum & Cœnæ Dominicæ publicam religionem in privatas ædes invehere prohibiti.*

NUllus Miniſter in cujuſquam privatis ædibus vel concionabitur, vel Sacramenta adminiſtrabit, niſi tempore neceſſitatis, cum quis vel per imbecillitatem Eccleſiam adire non valens, vel morbo gravi & periculoſo conflictatus, ſacroſancti fieri particeps Sacramenti expetiverit; ſub pœna ſuſpenſionis pro delicto primo, & excommunicationis pro ſecundo. Proviſo, illas ædes hîc pro privatis cenſeri, in quibus nulla exiſtit capella conſecrata, ac legibus hujus regni Eccleſiaſticis approbata. Proviſo etiam ſub pœnis ſupradictis, nequis Capellanus vel concionem habeat, vel ſacram Communionem alibi adminiſtret, quàm in Capellis ædium prædictarum, idque raro admodum faciat in diebus Dominicis & Feſtivis, ut Domini & Magiſtri illarum ædium (cum ſuis familiis) in Eccleſiis ſuis Parochialibus aliàs convenire poſſint, ibidemque unà vice ad minùs ſingulis annis communicare.

72. *Miniſtri publica jejunia, prophetias appellatas, & exorciſmos privato auſu celebrare prohibiti.*

NUllus Miniſter aut Miniſtri niſi mandatum & licentiam Epiſcopi Dioceſani priùs impetraverint, ipſius manu & ſigillo communitam, ſolennia ulla jejunia ſive publicè, ſive in privatis ædibus indicent, aut celebrabunt, vel etiam eiſdem ſcienter intererunt (exceptis iis, quæ aut jam legibus inſtituta ſunt, aut publica authoritate in poſterum inſtituentur) ſub pœna ſuſpenſionis pro delicto primo, excommunicationis pro ſecundo, & depoſitionis pro tertio. Nec quiſquam Miniſter præſumet, abſque licentia (ut dictum eſt) impetratâ, condicere, aut celebrare ullos conventus pro concionibus, quæ vulgò Exercitia, aut Prophetiæ nonnullis nuncupantur, in oppidis mercatoriis, aut alio quovis loco ſub pœnis ſupradictis; nec ſine ſimili licentia tentabit ſub quolibet prætextu ſive poſſeſſionis, ſive obſeſſionis, per jejunium & preces, dæmonia, ſeu ſpiritus malos ejicere, atque expellere, ſub pœna impoſturæ imputandæ, & depoſitionis à Miniſterio ſacro.

73. *Miniſtri*

73. *Miniſtri Conventicula privata conciliare prohibiti.*

QUoniam Conventicula & clandeſtina Presbyterorum & Miniſtrorum conciliabula Eccleſiæ, in qua vixerint, incolumitati perniciosa meritò ſemper ſunt exiſtimata: ſtatuimus & ordinamus, ut nulli deinceps Presbyteri, ſive Verbi Divini Miniſtri, vel alii quicunque in privatis ullis ædibus, vel alio quovis loco ſeorſim conveniant, conſilium eaturi de quavis re, aut ratione per ipſos vel ipſorum ſuaſu ac conſilio per alios ineunda, quæ ad Doctrinæ in Eccleſia Anglicana ſtabilitæ, vel Libri publicæ Liturgiæ præjudicium, aut derogationem ullatenùs ſpectare poſſit, ſub pœna excommunicationis ipſo facto ſubeundæ.

74. *Miniſtris in veſtitu gravitas præcepta.*

VEteres, antiquæ, ac florentes Chriſti Eccleſiæ, cùm ſemper imprimis ſtuderent, ut ipſorum Prælati & Clerici tàm in externo honore, quàm interna reverentia propter Miniſterii ſui dignitatem haberentur, conſultum putârunt ut iidem, congrui & decentis alicujus habitus certa & præſcripta forma utentes, in omnibus locis, & conventibus tàm intra, quàm extra Eccleſiam à populo diſcerni poſſent, ac internoſci, ut ea ratione honorem, & exiſtimationem ſpecialibus omnipotentis Dei Nuntiis & Miniſtris debitam conſequerentur. Nos ergo venerandum illorum judicium, veterèmque Eccleſiæ Anglicanæ conſuetudinem ſequuti (omninò nobis pollicentes fore, ut à factioſis quibuſdam affectata in veſtitu novitas progreſſu temporis evaneſcat) ſtatuimus & ordinamus, ut omnes Archiepiſcopi & Epiſcopi conſuetum ordinum ſuorum habitum non intermittant. Similiterque ut omnes Decani, Collegiorum Præfecti, Archidiaconi, & Præbendarii Cathedralis & Collegiatæ cujuſque Eccleſiæ (modo in ſacris ordinibus conſtituti) Doctores in Theologia, Jure Civili, & Medicina, Baccalaurei in Theologia, Magiſtri Artium, & Baccalaurei in Jure Civili (ſiquidem Eccleſiaſticum aliquod Beneficium obtinent, togis cum collaribus erectis manicisque ad manum contractioribus, vel laxioribus (prout in Academiis uſitatum eſt) una cum Caputiis, vel Liripipiis ex ſerico, & pileis quadratis de more utantur: & ut alii omnes Miniſtri ad idem munus admiſſi, vel admittendi, prædicto veſtitus genere (exceptis tantum Liripipiis) conſuetim induantur. Pari ratione ulteriùs decernimus, ut Eccleſiaſtici omnes ſuperiùs nominati in itinere uſitatiùs gerant pallia cum manicis indutis, (quæ vulgo Presbyterorum pallia appellantur) ſine fimbriis, limbis, fibulis oblongis, aut ſciſſuris. Nullus item, in quocunque ordine Eccleſiaſtico poſitus, pileolo ullo lineo acu-picto utetur, ſed ſimplice tantùm ex nigro

ſerico, tramoſerico, aut holoſerico. In qua veſtitus forma, paticulatim a nobis hîc deſcripta, non id agimus, ut ullum veſtibus ipſis ſanctimoniam, aut præcipuam dignitatem tribuamus, ſed ut gravitas, decorum, atque ordo (uti diximus) per omnia conſerventur. Cæterùm in privatis ipſorum domiciliis, ac Muſæis decentis cujuſlibet & ſcholaſtici veſtitus uſum, (modo ne ſciſſuris aut puncturis variegati) dictis perſonis Eccleſiaſticis permittimus; proviſo, uti ne in publicum niſi * premiſſis veſtibus induti prodeant, nec tibialia gerent colorata. Tenuioribus verò ſive Beneficiatis ſive Curatis, qui talarium togarum ſumptibus non ſufficiunt, liberum erit togis ut curtioribus, ad formam prædictam comparatis.

* *Caſocis.*

75. *Vitæ ſobrietas Miniſtris præcepta.*

Miniſtri œnopolia, aut cauponas (niſi propter congruas ipſorum neceſſitates) non frequentabunt, nec in iis cibum capient, aut dicent. Nec verò ſordidæ alicui aut illiberali operæ aſſuescent, nec potationibus, & crapulæ ſe dedent, tempuſve interdiu, vel noctu otioſè tranſigent in alea, chartis pictis, teſſeris, aliiſve ludis illicitis exercitati; ſed horis omnibus opportunis vel Scripturis legendis, aut audiendis incumbent, vel alii cuipiam ſtudio aut exercitio laudabili vacabunt; ea ſemper facientes, quæ ad probitatem & virtutem ſpectent, ſeduloque operam dantes, ut Eccleſiam Dei promoveant, memores nimirum, debere ſe reliquis omnibus vitæ innocentia prælucere, populoque univerſo ad vitam rectè, & piè inſtituendam, exemplo eſſe; ſub pœna ſanctionum Eccleſiaſticarum, quas prò delicti qualitate ſeveriùs illis infligendas præcipimus.

76. *Miniſtris a vocatione ſua reſilire interdictum.*

Nullus in Diaconi aut Presbyteri ordinem ſemel admiſſus quovis deinceps tempore ab eodem volens recedet, nec in vitæ ſuæ inſtituto pro Laico ſe geret, ſub pœna excommunicationis: eorumque omnium nomina, ſi quis vocationem ſuam taliter abjicient, per Oeconomos Parochiarum, in quibus habitant, ad Epiſcopum Diœceſanum, vel loci Ordinarium Epiſcopali jurisdictione præditum deferentur.

De

De Pædagogis ſive Ludimagiſtris.

77. *Publicè vel privatim injuſſu Ordinarii docere prohibitum.*

NEmo ſive in Schola aliqua publica, ſive in privatis ædibus pueros docebit aut erudiet, niſi qui ab Epiſcopo Diœceſano vel loci Ordinario Licentiam ejuſdem manu & ſigillo roboratam obtinuerit, quique tùm propter eruditionem, & dexteram in docendo facultatem, tùm etiam propter morum gravitatem, & integritatem, ac verum ſynceræ religionis intellectum aptus et idoneus reperietur: & denique qui primo & tertio Articulis (ſuprà memoratis) integris, ac ſecundi duobus prioribus membris ſubſcripſerit.

78. *Curati ad docendum habiles ab Ordinario aliis præferendi.*

IN omni Eccleſia Parochiali, vel Capella in qua Curatus extiterit, qui in Magiſterii aut Baccalaureatus gradu conſtitutus, vel aliàs habilis ad docendum ſit, & ad augenda victus ſui ſubſidia, puerôſque in principiis rectæ fidei inſtituendos, operam munùſque illud docendi lubens velit ſuſcipere; ſtatuimus & ordinamus, ut nulla Facultas ſive licentia ad pueros illius Parochiæ, in qua talis Curatus exiſtet, erudiendos cuivis niſi dicto Curato per loci Ordinarium concedatur. Proviſo ſemper, quòd præſens Conſtitutio ad Parochiam aliquam vel Capellam, in oppidis ruralibus ſitam, in quâ ſchola publica fundata fuerit, minimè pertinebit: quo caſu conſentaneum ducimus, Licentiam ad Grammaticam ibidem docendum nemini concedi, præterquam publicæ illius ſcholæ Magiſtro.

79. *Ludimagiſtrorum officia.*

LUdimagiſtri omnes pueros ſuos Catechiſmum vel ampliorem, vel breviorem publica authoritate hactenùs editum Latinè, aut Anglicè pro captu puerorum edocebunt: ac quoties infra parochiam in qua docent, concionem aliquam Sacro quolibet & Feſtivo die haberi contigerit, diſcipulos ſuos adducent ad Eccleſiam, in qua dicta concio fiet, curabuntque

ut ibidem quietè & modeſtè ſe contineant, eoſque inde reverſos tempore a-l quo congruo ſigillatim ad examen revocabunt, quid ex dicta concione didicerint. Aliis autem diebus, talibus ſententiis ex ſacra Scriptura hauſtis eoſdem inſtruent ac inſtituent, quales ad eorum mentes pietate imbuendas maximè utiles, & idoneæ videbuntur. Dicti etiam Ludimagiſtri Grammaticam authoritate Henrici Octavi editam, & deinceps Edwardi Sexti, & Reginæ Elizabethæ feliciſſimæ memoriæ temporibus continuatam & non aliam prælegent aut docebunt. Quod ſi quis Pædagogus poſt factam (ut ſupra) ſubſcriptionem, & Licentiam ſive facultatem obtentam, in quolibet præmiſſorum deliquerit, & contra aliquid, cui pridem ſubſcripſerat, dicere, ſcribere, aut docere compertus fuerit, ſi interpoſita Ordinarii admontione ſe non correxerit, à docendi munere de cætero ſuſpendatur.

De Eccleſiis, & rebus Eccleſiaſticis.

80. *Libri ſacri in Eccleſiis parandi.*

ECcleſiarum & Capellarum omnium Oeconomi & Inquiſitores Librum publicarum Precum, nuper in paucis explanatum ex authoritate Regia (juxta leges & Majeſtatis ſuæ hac in parte Prærogativum) ſumptibus Parochianorum comparabunt, (idque quantum commodè poterunt) maturè & celeriter, ita ut terminum duorum menſium ad ſummum poſt Conſtitutiones hasce promulgatas nequaquam excedant. Et ſiquæ Eccleſiæ vel Bibliis ampliſſimi voluminis, vel Homiliarum libris publica authoritate approbatis adhuc carebunt, præfati Oeconomi ſimiliter efficient, ut dicti libri Parochianorum impenſis infra tempus idoneum coemantur.

81. *Baptiſteria in Eccleſiis paranda.*

PRout cautum eſt priſca quadam Conſtitutione, hodie in quibuſdam partibus neglectiùs habita: ſtatuimus & ordinamus, ut in omni Eccleſia & Capella, ubi Baptiſmus adminiſtrari conſuevit, Baptiſterium ex lapide in loco antiquitùs uſitato ſtatuatur: in quo duntaxat Miniſtris licebit Infantes publicè Baptizare.

82. *Men-*

82. *Menſæ in ſacræ Cœnæ uſum in Eccleſiis parandæ.*

CUm nobis minimè dubium exiſtat, quin omnibus hujus regni Eccleſiis proſpectum ſit de menſis congruis & decentibus ad Cœnæ Dominicæ celebrationem; ſtatuimus & ordinamus, ut eædem Menſæ convenienter & decorè conſerventur, & ſubinde reficiantur, ac tempore divini cultus operiantur tapite ex ſerico, ſive ex alia materia, quæ per loci Ordinarium (ſcubi de ea quæſtio oriatur) congrua & decora judicabitur, ipſo autem adminiſtrationis tempore panno lineo mundo (prout tali menſæ convenit) veſtiantur, ſuoque certo loco conſiſtant, niſi cum Sacramentum erit adminiſtrandum, quo quidem tempore in Eccleſia, vel ejuſdem Cancello ita conſtituentur, ut tùm Miniſter inter precandum & adminiſtrandum commodiùs poſſit à Communicantibus exaudiri, tùm Communicantes etiam convenientiùs & majore numero à Miniſtro Sacramentum percipere. Inſuper ſtatutum & decretum ſit, ut Decalogus pingatur in Orientali cujuſque Eccleſiæ & Capellæ parte, unde à populo commodiſſimè cerni & legi poſſit, ac aliæ lectæ ſcripturarum ſententiæ in earundem parietibus paſſim in locis opportunis deſcribantur. Similiter etiam ut ſedes congrua Miniſtro conſtruatur, in qua Divinas Preces recitet: atque hæc omnia Parochianorum ſumptibus perficientur.

83. *Pulpita idonea in Eccleſiis paranda.*

ECcleſiarum Oeconomi, & Inquiſitores in ſuis reſpectivè Eccleſiis pulpitum Convenions & decorum communibus Parochianorum impenſis fieri providebunt, quod in Eccleſiæ loco idoneo pro arbitratu Ordinarii (ſiquid ambigi de eo contigerit) conſtituetur, in Divini verbi prædicationem decenter ibidem aſſervandum.

84. *Ciſtæ ad Eleemoſynarum cuſtodiam in Eccleſiis comparandæ.*

ECcleſiarum Oeconomi, ac Inquiſitores infra tres menſes poſt harum Conſtitutionum promulgationem, ſumptibus Parochianorum comparabunt, niſi forſan jam comparatam habeant, ciſtam validam & firmam cum fiſſura in ſuprema parte ejuſdem, & tribus clavibus, quarum una à Rectore, Vicario, vel Curato, reliquæ duæ ab Oeconomis pro tempore exiſtentibus ſeparatim cuſtodientur. Quæ ciſta diſponetur in locum maximè opportunum, ad Parochianorum eleemoſynas pro pauperibus ejuſdem Eccleſiæ excipiendas. Quinetiam Rectores, Vicarii & Curati non ceſſabunt

Parochi-

Parochianos ſuos invitare, hortari, & jugiter incitare, tum verò præcipuè cùm Teſtamenta ſua conficiunt, ut huic ciſtæ pro ipſorum facultatibus largiantur; eiſdem inſinuando, quod cùm hactenus multas opes (præter Dei mandatum) in ſuperſtitioſos uſus ſtudioſè impenderint, multo propenſiores eſſe debeant (hoc præſertim tempore) ad egenos, & pauperes ſublevandos; cùm non ignorent, miſericordiam in pauperes ſacrificium Deo gratum & acceptum eſſe, & quicquid in eorum ſubſidium & levamen datur, Chriſto dari, Chriſtumque ejuſmodi dona in eam partem accipere, ut illa ſit benignè remuneratus. Quas eleemoſynas & pias populi largitiones per ſingulos annos, vel tres menſes, aut ſæpius (pro cauſarum vel temporum conditione) cuſtodes clavium, præſente maxima Parochianorum parte, vel ſex illorum præcipuis, de ciſta proferent, ut inter vicinos ſuos maximè indigentes verè & fideliter poſſint diſtribui.

85. *Eccleſiæ ſartæ Tectæ conſervandæ.*

ECcleſiarum Oeconomi, & Inquiſitores diligenter proſpicient, ut Eccleſiæ ſuæ probè & congruè reparentur, & ſic perpetuò cuſtodiantur, ut feneſtræ bene vitratæ ac pavimenta plana & æquabilia exiſtant, adeoque omnia honeſtè & decorè in eiſdem ſerventur, abſque pulvere, aut ullo cœni aut ſordium genere, quod ingratum, aut indecorum eſſe poſſit, prout domo Dei imprimis convenit, & in Homilia quadam hujus argumenti præcipitur. Pari diligentia providebunt, ut cœmeteria debitè reparata, munita, & ſepta cuſtodiantur ſive muris, ſive vacerris, ſive palis (pro loci conſuetudine) eorum impenſis, ad quos jure pertinebit. Imprimis verò curabunt, ut in omnibus populi ad rem Divinam conventibus pax & quies religioſè conſerventur, omneſque quotquot excommunicationis vinculo publicè & notoriè ſunt innodati, ab Eccleſiæ liminibus arceantur.

86. *Eccleſiæ de tertio in tertium annum perluſtrandæ, & earum defectus Regiis Commiſſariis intimandi.*

OMinis Decanus, Decanus & Capitulum, Archiadiconus, aut alius quilibet, cui viſitationes Eccleſiaſticas obediundi jus & poteſtas ex compoſitione, lege aut præſcriptione competit, unoquoque triennio Eccleſias omnes ſuæ juriſdictioni ſubjectas ſemel perluſtrabit, vel ſaltem perluſtrari faciet; & ſingulis annis infra eundem terminum Regiis Commiſſariis pro cauſis Eccleſiaſticis ſubinde denunciabit, quos defectus reparatione indigentes in dictis Eccleſiis, aut earum aliquâ compererint, appoſitis eorum nominibus & cognominibus, qui in ſingulis ſint culpabiles. Qua informatione accepta, prædictos Commiſſarios rogamus, ut ejuſmodi perſonas coram ſe citatas, talis cujuſque Ordinarii, qui informationes præfatas fecerit, juſtis & legitimis decretis parere compellant.

87. Ter-

87. *Terrarum & peculiorum ad Eccleſias ſpectantium Inventaria conficienda, & in Epiſcoporum archivis aſſervanda.*

ARchiepiſcopus, & Epiſcopi omnes in ſua quiſque Diœceſi (quantum in ipſis erit) efficient, ut juſtum Inventarium, ſive Terrarium omnium Glebarum (quas vocant) fundorum, pratorum, hortorum, pomariorum, ædium, peculiorum, utenſilium, tenementorum, & portionum, decimarum, extra ſuas Parochias poſitarum, quæ ad Rectoriam, Vicariam, vel Ruralem quamlibet Præbendam noſcuntur ſpectare, per ſingulas Parochias ex inſpectione proborum hominum per Epiſcopum deſignandorum (quorum Miniſter unus erit) in ſcriptis redigatur, ac in ſuis Archivis ad prepetuam rei memoriam aſſervetur.

88. *Eccleſiarum religio prophanis uſibus non polluenda.*

ECcleſiarum Oeconomi, & Inquiſitores, vel Aſſiſtentes nequaquam patientur ludos ſcenicos, convivia, epulas, cœnas ſolennes, invitationes publicas, ſympoſia, Curias ſæculares, Viſus Franci plegii, Juratus Laicos, Luſtrationes militum, vel prophanum ullum uſum ſive ritum in Eccleſiis, capellis aut cœmeteriis ſuis fieri, aut celebrari; neque etiam campanas ſuperſtitioſè pulſari in illis Feſtivitatibus, aut earum Vigiliis, quæ in Libro publicæ Liturgiæ ſunt antiquatæ, vel alio quovis tempore, niſi ex cauſa idonea tàm per ipſos, quàm per Miniſtrum approbata.

De Eccleſiarum Oeconomis, & Inquiſitoribus, ſive Aſſiſtentibus.

89. *Oeconomorum electio, & rerum Eccleſiaſticarum procuratio.*

OMnes Eccleſiarum Oeconomi, ſive Inquiſitores Parochianorum & Miniſtri ſui unito conſenſu (ſiquidem id fieri poſſit) eligentur. Qui ſi in tali electione diſſenſerint, tum Miniſtro licebit unum eligere, Parochianis alterum; nec quiſquam pro Oeconomo habendus erit, niſi quem ejuſmodi conſenſus ſive conjunctus, ſive diviſus eligerit: neq; iidem etiam in officio ſuo ultra annum, niſi de integro ad modum prædictum electi permanebunt. Omneſque Oeconomi ad dicti anni terminum vel ſaltem infra ejuſdem termini men-

ſem

ſem unum pecuniæ tùm acceptæ tùm expenſæ, ſive in reparationis, ſive in alios quoſcunque Eccleſiæ uſus veram & particularem rationem Miniſtro & Parochianis reddent; quinetiam officio ſuo abeuntes Parochianis cedent quicquid pecuniæ, aut alterius rei cujuſcunque ad Eccleſiam ſive Parochiam jure pertinentis in ipſorum manibus reſiduum ſupererit, ut per eos in ſuccedentium Oeconomorum cuſtodiam per billam indentatam transferatur.

90. *Inquiſitorum ſive Aſſiſtentium electio, eorumque cum Oeconomis officii communitas.*

ECcleſiarum omnium Oeconomi, ſive Inquiſitores, adhibitis in ſingulis Parochiis duobus, tribus, aut etiam pluribus diſcretis hominibus, qui per Miniſtrum, & Oeconomos (ſiquidem inter eos convenire poterit, aliàs per loci Ordinarium) pro Aſſiſtentibus elegentur, ſedulò invigilabunt, ut Parochiani omnes Eccleſias ſuas diebus Dominicis & Feſtivis debitè frequentent, atque in iiſdem per integrum tempus rei ſacæ perdurent: quo item tempore neminem in Eccleſia ejuſdemve porticu aut cœmeterio deambulare, vel otiari, aut garrire patientur: Siquos autem compererint remiſſiùs aut negligentiùs Eccleſiam adire (nulla magna aut ardua abſentiæ ſuæ cauſa conſtante) eoſdem ſeriò admonebunt, & (niſi debitè admoniti ſe emendaverint) ad loci Ordinarium deferent. Horum autem Oeconomorum, & Inquiſitorum vel Aſſiſtentium annuam electionem in Paſchali hebdomade celebrandam decernimus.

De Oſtiariis ſive Clericis Parochialibus.

91. *Clericos Parochiales eligendi jus Miniſtro cedet.*

NUllus in Parochialis Clerici (quem vocant) locum vacantem infra Civitatem Londinenſem vel alibi infra Provinciam Cantuarienſem eligetur, niſi per Rectorem aut Vicarium, vel defectu Rectoris aut Vicarii, per ejuſdem Eccleſiæ Miniſtrum pro tempore exiſtentem: quam electionem dictus Rector, Vicarius, aut Miniſter ſubſequente die Dominico tempore Divinorum Parochianis ſuis denunciabit. Omnis autem ejuſmodi Clericus Parochialis annos ad minus viginti natus erit, & de vita probabili, ac idonea legendi, ſcribendi, & cantandi (quoad ejus fieri poteſt) ſcientia dicto eligenti cognitus. Iidemque Clerici taliter electi ſtipendia ſua antiquitùs conſueta, abſque dolo aut dimunitione, vel ab Oeconomis

nomis (ad tempora hactenùs uſitata) vel ex propria collectione percipient, juxta Parochiæ cujuſque ritum, ac conſuetudinem maximè inveteratam.

De Curiis Eccleſiaſticis ad Archiepiſcopi juriſdictionem ſpectantibus.

92. *Teſtamentorum probatio, juſtâ* Bonorum Notabilium *ſummâ conſtante, Prærogativarum Curiæ duntaxat competit.*

CUM multi hactenùs per Apparitores Curiarum, tùm inferiorum, tùm Prærogativæ Archiepiſcopalis graviter diſtracti & varie vocati & compulſi fuerint, ſuper probatione teſtamentorum, & Adminiſtrationis bonorum in cauſa inteſtati petitione, variisque inde laboribus, moleſtiis & expenſis ſuperfluè gravati fuerint, & fatigati: ſtatuimus & ordinamus, ut omnis Cancellarius, Commiſſarius, Officialis, aut alius quicunque juriſdictionem Eccleſiaſticam exercens, ſingulos ad Curiam ſuam ſuper teſtamenti Probatione vel Adminiſtrationis bonorum negotio citatos, aut etiam ultro advenientes primo & ante omnia juramento oneret num ſciant, vel ſpeciali aliqua cauſa permoti firmiter credant, defunctum (de cujus teſtamento, vel bonis agitur,) bona aliqua, aut debita idonea in aliqua quavis Diœceſi vel Diœceſibus, aut in peculiari alia juriſdictione infra eandem Provinciam ſitâ, quàm in qua obiit, uſque ad valorem quinque librarum, tempore vitæ & mortis ſuæ habuiſſe. Et ſi talis citatus, vel ſponte accedens ſuper juramento ſuo affirmaverit, ſe ſcire, vel (ut præfertur) firmiter credere, quod ejuſmodi defunctus bona, vel idonea debita in aliâ aliquâ Diœceſi, vel Diœceſibus, vel in peculiari aliqua juriſdictione infra eandem Provinciam, ad valorem prædictum habuerit, eademque peculiariter expreſſerit, ac declaraverit; tùm ſtatim eum demittet, nec vel teſtamentum talis defuncti probare, vel Adminiſtrationem bonorum ſic ab inteſtato decedentis concedere, neque alias expenſas, quam pro citatione debitas, vel etiam pro aliis proceſſibus contra eundem ſuper ipſius ulteriore forſitan contumacia adhibitis, ab eo exigere præſumet, ſed hoc negotium ad Prærogativam Archiepiſcopalem ejuſdem Provinciæ ſpectare, apertè, deſertèque profitebitur; quinetiam partem ipſam monebit & hortabitur, ut apud Judicem dictæ Prærogativæ teſtamentum illud probet, vel Adminiſtrationem talium bonorum petat, & coram ipſo ejuſmodi Probationem

ſive Adminiſtrationem, ſigillo Curiæ Prærogativarum unitam, infra quadraginta dies continuos exhibeat. Quod ſiquis Cancellarius, Commiſſarius, Officialis vel alius Eccleſiaſticam juriſdictionem exercens, vel eorum Regiſtrarius aliquis contra fecerit; ab executione Officii ſui ipſo facto ſuſpenſum ſe noverit, nullatenùs abſolvendum, donec omnes pecuniarum ſummas, contra tenorem præmiſſorum per dictam partem expenſas, eidem reſtituerit; taliſque ſive teſtamenti Probatio, ſive Adminiſtrationis conceſſio quæcunque ipſo jure pro nulla habeatur. Regiſtrarius eitam cujuſque Judicis inferioris Apparitorem Curiæ Prærogativæ (ſemel duntaxat ſingulis menſibus ad ſe venientem) ſine omni difficultate certiorem reddet; quos Executores vel Adminiſtrationem petentes Judex ſuus infra menſem proximè tàm præcedentem (ob incompetentiam ſuæ in hac parte juriſdictionis) ad Curiam Prærogativæ dimiſerit; idque ſub pœna menſtruæ ſuſpenſionis ab exercitio Officii, pro ſingulis ejuſmodi delictis. Proviſo ſemper, quòd præſens Conſtitutio, vel aliquid in eâdem contentum, compoſitioni ulli, quæ inter Archiepiſcopum, & Epiſcopum quemvis, vel alium Ordinarium interceſſerit, neutiquam præjudicabit: nec etiam Judici cuivis inferiori, qui ullam teſtamenti Probationem, vel bonorum Adminiſtrationem alicui tàm ex dicta inferiore Curia, quam ex Curia Prærogativæ ſponte & conſultò eandem petenti conceſſerit. Proviſo itidem, quòd ſiquem in itinere mori contingat, bona illa, quæ tunc temporis penes ſe habuerit, teſtamentum ipſius vel bonorum Adminiſtrationem Curiæ Prærogativarum nequaquam ſubjicient.

93. *Teſtamentorum probatio, juſtâ* Bonorum Notabilium *ſummâ non comparente, Ordinariis vendicatur.*

STatuimus inſuper & ordinamus, nequis Judex Prærogativæ Archiepiſcopalis ad præmiſſorum aliquod quemlibet ex Officio citet, aut citari faciat, niſi eidem prius conſtiterit, defunctum tempore vitæ & mortis ſuæ bona vel catalla in aliqua alia Diœceſi vel Diœceſibus, vel etiam peculiari juriſdictione, infra eandem provinciam ſita, quàm in qua vixiſſet, ad ſummam quinque librarum ad minus habuiſſe. Nam qui minorem aliquam ſummam hoc caſu habet, eundem *Bona Notabilia* non habere per præſentes decernimus, & declaramus. Proviſò, quòd hæc clauſula, in hâc & in precedente Conſtitutione expreſſa ad illas Diœceſes nullatenùs extendatur, in quibus ex compoſitione vel conſuetudine *Bona Notabilia* majore ſumma definiuntur. Quod ſiquis Judex Prærogativæ, aut ejus Deputatus, vel eorundem Regiſtrarius, aut Apparitor aliquem ſecùs, quàm ut præmiſſum eſt, citaverit, aut citari vel moneri ad Curiam ſuam fecerit, eundem expenſas parti ſic vel citatæ moni-

tæ:

tæ refundere volumus, & acta ejuſdem ipſo jure vacua & pro nullis habenda pronunciamus. Quas expenſas ſi vel Judex, vel Regiſtrarius vel Apparitor taliter rependere detrectaverit, ab excutione officii ſui, donec illud præſtiterit, ſuſpendetur.

94. *In Curias de Arcubus, & Audientiæ extra proprium territorium (niſi conſentiente Epiſcopo Diœceſano) nemo citandus.*

NEque Decanus de Arcubus, neque Officialis Conſiſtorii Archiepiſcopalis, neque Judex Audientiæ poſthac nomine vel ſuo, vel Archiepiſcopi Cantuarienſis ſive ex officio ſive ad inſtantiam partis originaliter citabit, monebit, aut quoque modo compellet, vel citari, moneri, aut compelli faciet aliquem, qui particularem dicti Archiepiſcopi Diœceſin, vel peculiares ejuſdem juriſdictiones non inhabitat, ad comparendum coram ipſis vel ipſorum aliquo, ſuper cauſa vel re quacunque ad cognitionem Eccleſiaſticam pertinente, abſque Dioceſani ſui licentia priùs impetrata (extra caſus ſpeciales in Statuto, Anno 23. Henr. 8. cap. 9. deſertè exemptos, & reſervatos.) Quod ſi quis dictorum Judicum contra fecerit, is pro ſingulis ejuſmodi delictis ab officii ſui exercitio per tres menſes ſuſpendetur.

95. Duplices Querelæ, *niſi juſti gravaminis factâ fide, in Curiis Archiepiſcopi non concedendæ.*

TAmetſi priſtinæ Conſtitutiones Eccleſiæ Anglicanæ duorum menſium tempus Epiſcopis indulſerint, infra quod de ſufficientia & qualitate cujuſque Miniſtri, qui ipſi preſentatus eſſet, in Beneficium aliquod inſtituendus, inquirere & plenius informari poſſet: nos tamen, quibuſdam incommodis occurrere volentes, ſpatium illud bimeſtre ad terminum viginti & octo dierum per præſentes contrahimus, & abbreviamus. Cujus contractionis intuitu, ſtatuimus & ordinamus, ut nulla *Duplex Querela* ex Curia ulla Archiepiſcopi ad inſtantiam Miniſtri cujuſcunque concedatur, niſi priùs jurejurando fidem fecerit, quòd præfatus terminus viginti & octo dierum ad minùs effluxerit, ex quo dictam ſui ipſius præſentationem Epiſcopo exhibuerit, & Epiſcopus ſe taliter præſentatum inſtituere recuſaverit, vel niſi cautionem fide-juſſoriam ſufficientem interpoſuerit, ſe aſſertionem illam veram eſſe legitimè probaturum: ſub pœnâ ſuſpenſionis ſemeſtris ab Officii ſui exercitio ſingulis talem actionem ſive Duplicem Querelam concedentibus, per Archiepiſcopum *toties quoties* denuncianda:

ac etiam nullitatis ad omnem juris effectum cujuſque Duplicis Querelæ ſic indebitæ procuratæ. Proviſo ſemper, quod infra prædictum tempus viginti & octo dierum Epiſcopus alium nullatenùs inſtituet, in præjudicium partis ita præſentatæ, idque ſub pœna nullitatis.

96. *Inhibitiones in cauſis inſtantiæ abſque Advocati ſubſcriptione non concedendæ.*

UT Epiſcoporum juriſdictiones illæſæ (quantum fieri poteſt) conſerventur, ac ut hujus regni ſubditis melius conſulatur, ne frivolis aut injuſtis litibus de cætero fatigentur, ordinatum & proviſum eſt, quod nulla deinceps Inhibitio, ex quacunque Curia Archiepiſcopi Cantuarienſis ad inſtantiam partis emanabit, ſine ſubſcriptione Advocati ibidem exercentis, id quod gratis & abſque feodo aut ſalario ab eodem fiet; niſi fortè is qui cauſam conſequutus fuerit, pro ipſius in eâdem conſilio, aliquod ei ultrò erogaverit. Pari ratione decretum ſit, ne ad inſtantiam alicujus partis uſſa emanet inhibitio ab Epiſcopo, aut ejus Cancellario contra Archidiacanorum, vel quemvis alium Eccleſiaſtica juriſdictione utentem, abſque Advocati (ut præfertur) ſubſcriptione. Quòd ſi forſitan in Curia alicujus Epiſcopi nullus extiterit Advocatus, tunc ſubſcripti Procuratoris ibidem exercentis ſufficiet.

97. *Inhibitiones in cauſis correctionis, niſi gravamine Judici prius cognito, non concedendæ.*

STatutum inſuper & decretum ſit, ut nullo deinceps Inhibitio concedatur, per occaſionem alicujus decreti Interlocutorii, aut in quacunque cauſa correctionis, niſi ſub forma præcedente: & ulterius quòd ante emanationem iſtiuſmodi Inhibitionis ipſa Appellatio, aut verum ejuſdem exemplar (Juramento ſuper ejuſdem veritate præſtito) Judici aut ejus legitimo Deputato exhibeatur, unde & de qualitate delicti, & cauſa gravaminis Judici prædicto ante Inhibitionem emiſſam ſummarim poſſit conſtare. Porrò quilibet Appellans aut ejus legitimus Procurator ante Inhibitionem in cauſa correctionis obtentam, Judici aut ſuo Deputato oſtendet verum tranſcriptum ſive copiam Actorum, unde ſe gravatum queritur, & à quibus Appellat; aut juramentum ſuſcipiet, ſe diligentiam loco & tempore opportunis præſtitiſſe pro eiſdem comparandis, nec potuiſſe tamen à Regiſtrario in partibus aut ejus Deputatis, oblato ſalario, eadem adipiſci. Si quis verò Judex, aut Regiſtrarius Inhibitionem quamlibet (ſic ut præfertur)

contra

contra formam prædictam ſigillari procuraverit, aut permiſerit, ab executione Officii ſui per tres menſes ſuſpendatur: ſin verò Procurator aliquis, aut quivis alius de ipſius mandato contra tenorem præmiſſorum in aliquo deliquerit (Inhibitiones ſive conficiendo, ſive emittendo, præmiſſis non obſervatis) ab exercitio muneris ſui prædicti per annum integrum, ſine ſpe veniæ aut reſtitutionis, amoveatur.

98. *Inhibitiones Schiſmaticis, niſi ſubſcribentibus, non concedendæ.*

QUoniam Legis auxilium fruſtrà implorat, qui in legem committit; cautum ſit, & proviſum, ut ſicubi Judex Eccleſiaſticus adverſus refractarios, factioſos, ac cæremoniarum contemptores, ob non ſervatos Eccleſiæ Anglicanæ ritus, vel ob Precum publicarum contemptum, judicialiter proceſſerit; nullus Judex *ad quem* eorum Appellationes admittat, niſi pars Appellans (Appellationis protocollo dicto Judici per ipſum exhibito) in propria perſona receperit, ſe omnes Eccleſiæ Anglicanæ ritus ac cæremonias, & formam publicæ Liturgiæ præſcriptam bona fide obſervaturum, ac etiam niſi tribus articulis ſuperiùs à nobis ſpecificatis ſubſcripſerit.

99. *Intra gradus prohibitos Matrimonium contractum, ipſo jure nullum.*

NEmo Matrimonium contrahat intra gradus Divino jure prohibitos, ac expreſſos in tabula quadam ex authoritate publica, Anno Domini 1563. edita; omniaque Matrimonia taliter contracta, inceſta & illegitima judicabuntur, & proinde (ut ab initio vacua, ſive nulla) diſſolventur, parteſque ita conjunctæ per juris proceſſum ſeperabuntur. Tabulam autem prædictam in ſingulis Eccleſiis Parochianorum ſumptibus) publicè proponi, atque affigi volumus.

100. *Minores 21. annis abſque parentum conſenſu matrimonium contrahere prohibiti.*

NUllis liberis (qui viceſimum primum ætatis ſuæ annum nondum compleverint) abſque conſenſu parentum, aut (defunctis parentibus) tutorum ſive gubernatorum ſuorum, conjugia ſive ſponſalia licebit contrahere.

101. *Facul-*

101. *Facultates pro Bannis matrimonialibus omittendis per quos, & quibus ſint concedendæ.*

NUlla in poſterum Facultas ſive indulgentia, pro matrimonio abſque trina Bannorum denunciatione (juxta Librum publicæ Liturgiæ) inter quoſlibet celebrando, per quamvis perſonam juriſdictionem Eccleſiaſticam exercentem, vel privilegia ulla Eccleſiæ ſuæ nomine ſibi vendicantem, niſi tantùm per eos, qui Epiſcopalem authoritatem obtinent, vel per Commiſſarium ad Facultates, vel ſede plena per Archiepiſcopi, & Epiſcoporum Vicarios Generales, aut ſede vacante per Cuſtodes ſpiritualitatis, vel Ordinarios Epiſcopalem juriſdictionem de jure exercentes; & non per alios concedetur; idque duntaxat illuſtris, ac claræ conditionis hominibus, ſuæ reſpectivè juriſdictioni ſubditis, interpoſitâ etiam idoneâ & ſufficienti cautione.

102. *In facultatibus pro Bannorum omiſſione concedendis cautio interponenda, & ſub quibus conditionibus.*

DIcta cautio conditiones haſce complectetur. Primò quod tempore ejuſdem diſpenſationis concedendæ nullum exiſtit impedimentum ratione præcontractus, conſanguinitatis, affinitatis, vel alterius cauſæ cujuſcunque de jure prohibitæ, quod dicto matrimonio occurrere, aut obſtare poſſit. Secundo quòd nulla controverſia, lis, ſeu querela mota ſit vel pendeat in aliqua Curia coram ullo Judice Eccleſiaſtico ſuper aliquo contractu vel matrimonio alterutrius dictarum partium cum alia quavis perſona. Tertio quòd parentum (modò ſint in vivis) vel aliàs tutorum ſive gubernatorum ſuorum expreſſum conſenſum hac in parte obtinuerunt. Poſtremò quòd dictum matrimonium in Eccleſia Parochiali, vel Capella, ubi contrahentium alter commoratur, & non aliàs, idque publicè in facie Eccleſiæ inter horas octavam & duodecimam curabunt ſolennizari.

103. *Eædem conditiones ob majorem cautelam jurejurando ſuffultæ.*

UT omnis deinceps fraus & dolus in obtinendis ejuſmodi facultatibus evitetur; ſtatuimus inſuper & ordinamus, quod ante obtentam facultatem pro matrimonio abſque Bannis celebrando, Judici conſtabit de expreſſo conſenſu parentum, vel parentis (eorum altero defuncto) aut tutorum vel tutoris, per juramentum duorum fide dignorum teſtium, quorum

rum unus vel Judici ipſi, vel alii cuipiam bonæ exiſtimationis tum præſente ac eidem etiam Judici cognito, pro tali innoteſcet. Et ulterius ut alter contrahentium juramentum ſubeat, ſe credere, nullum legitimum impedimentum ratione præcontractus, conſanguinitatis, affinitatis, vel alterius cauſæ cujuſcunque de jure prohibitæ obſtare, nullamque litem aut controverſiam in foro aliquo Eccleſiaſtico, motam eſſe, quo minùs dictum matrimonium, juxta tenorem ejuſdem facultatis, ad effectum procedat.

104. *Parentum conſenſus viduis contrahentibus remiſſus.*

Quòd ſi uterque contrahentium in viduitate conſtitutus pro Bannis omittendis diſpenſationem petierit, tunc clauſulam prædictam, per quam parentum conſenſus requiritur, licebit prætermitti, ita tamen ut Parochiæ, in quibus utraque pars commoratur, in diſpenſatione exprimantur, atque illa Parochia nominatim deſignetur, in qua ejuſmodi matrimonium ſit poſtea celebrandum. Siquis verò Commiſſarius ad Facultates, vic. Generalis, aut dictorum Ordinariorum aliquis in præmiſſis, aut quolibet præmiſſorum deliquerit, is pro ſingulis ejuſmodi delictis ab executione Officii ſui per ſpatium ſemeſtre ſubmoveatur, & licentia ſive indulgentia hujuſmodi viribus vacua, & pro nulla ad omnem juris effectum habebitur, ac ſi omninò non fuiſſet conceſſa; parteſque ejuſdem virtute in Matrimonio conjunctæ pœnis illis ſubjacebunt, quæ in nuptias clandeſtinas ſunt conſtitutæ.

105. *Pro conjugio dirimendo nuda partium confeſſio non audienda.*

Quoniam Matrimoniales cauſæ inter graviores ſemper habitæ fuerint, & propterea majorem cautelam deſiderent; ſiquando in judiciis veniant diſceptandæ, præſertim cum Matrimonium in Eccleſia debitè ſolennizatum, quovis nomine ſeparari, vel nullum pronunciari poſtulatur: ſtrictè mandamus & præcipimus, ut in omnibus divortiorum & nullitatis matrimonii proceſſibus circumſpectè & deliberatè procedatur, ac quantum fieri poterit, rei veritas teſtium depoſitionibus aliiſque probationibus legitimis eruatur, nec ſoli extrajudiciali, aut judiciali & juratæ partium confeſſioni fides habeatur.

1666 *Sem-*

106. *Sententiæ divortii & ſeparationis non niſi pro tribunali ferendæ.*

NUllæ in poſterum Sententiæ vel ſeparationis *à thoro & menſa*, vel nullitatis Matrimonii prætenſi ferantur, niſi publicè, ac pro tribunali, & de ſcientia ac conſenſu vel Archiepiſcopi infra Provinciam ſuam, vel Epiſcopi infra propriam Diœceſin, Decani de Arcubus, Judicis Audientiæ Cantuarienſis; aut Vicariorum Generalium, aliorumve Officialium Principalium, vel ſede vacante Cuſtodum ſpiritualitatis, aut aliorum Ordinariorum, quibus de jure competit, in ſuis reſpectivè juriſdictionibus, ac Curiis, atque inter ſuæ juriſdictionis ſubditos tantum.

107. *Separatis, eorum altero ſuperſtite, nova copula interdicta.*

IN Sententiis, quando ad ſeparationem *thori & menſæ* tantùm interponuntur, monitio, & prohibitio in ipſo contextu Sententiæ latæ fiet, ut à partibus ab invicem diſſociatis caſtè vivatur, nec ad alias nuptias, alterutrâ vivente, convolętur. Denique quò poſtremum illud firmiùs obſervetur, ſententia ſeparationis non antè pronunciabitur, quam qui eam poſtulabunt, idoneam cautionem interpoſuerit, ſe contradictam motionem & prohibitionem nihil commiſſuros.

108. *Sanctio in Judices contra præmiſſa delinquentes.*

QUòd ſi quis Judex Sententiam Seperationis, ſeu Divortii tulerit, & premiſſa omnia non præſtiterit, per annum integrum ab exęcutione Officii ſui per Archiepiſcopum, vel Epiſcopum Diœceſanum ſuſpendetur. Et ſententia ſeparationis, contra formam prædictam lata, pro nulla ad omnem juris effectum habebitur, acſi omninò lata non fuiſſet.

De Curiis Eccleſiaſticis ad Epiſcopos, & Archidiaconos ſpectantibus.

109. *Peccata & ſcandala notoria in Curiis Eccleſiaſticis denuncianda.*

SI qui per manifeſtum adulterium, ſtuprum, inceſtum, ebrietatem, jurandi conſuetudinem, lenocinium, fœnerationem, vel aliam quamcunque vitæ turpitudinem aut nequitiam fratres ſuos offenderint; Ecclesiarum Oeconomi, & Inquiſitores, ſive Aſſiſtentes in proximis præſentationibus ſuis ad Ordinarios omnium & ſingulorum ejuſmodi delinquentium nomina fideliter deferent, ut legum ſeveritate pro meritis poſſint caſtigari. Tales autem notorii delinquentes ad ſacram Cœnam, donec mores in melius commutârint, nequaquam admittentur.

110. *Schiſmatici in Curiis detegendi.*

SI Oeconomi Eccleſiarum, & Inquiſitores ſive Aſſiſtentes de aliquo infrà ſuam Parochiam vel alibi reſciverint, qui vel Verbo Dei legendo, aut ſyncerè prædicando, vel Conſtitutionum præſentium executioni obſtare conabitur, vel etiam uſurpatæ alli & extraneæ poteſtati, hujus regni legibus jamdiu meritò repudiatæ, atque abolitæ, favebit atque adhærebit; vel dogma aliquod Papiſticum ac erroneum aſtruet, aut tuebitur; dicti Oeconomini, & Inquiſitores ſive Aſſiſtentes Epiſcopo Dioeceſano, vel loci Ordinario eundem detegent, & indicabunt, ut pœnis & cenſuris per Eccleſiaſticas ſanctiones irrogatis coerceatur.

111. *Precum Divinarum perturbatores in Curiis detegendi.*

IN omnibus Epiſcoporum & Archidiaconorum viſitationibus, Oeconomi, & Inquiſitores ſive Aſſiſtentes eorum omnium nomina verè & perſonaliter præſentabunt, qui inciviliter aut immodeſtè in Eccleſia ſe geſſerint, vel intempeſtivâ campanarum pulſatione, obambulatione, garritu, aut alio quovis ſtrepitu Concionatorem, vel Miniſtrum interpellaverint.

112. *Puberes in feſto Paſchatis non Communicantes in Curia detegendi.*

Eccleſiarum Parochialium, & Capellarum Miniſtri, Oeconomi, Inquiſitores ſive Aſſiſtentes quolibet anno infra quadraginta dies poſt feſtum Paſchatis Epiſcopo, vel Cancellario ſuo exhibebunt nomina & cognomina omnium utriuſque ſexus de ſua Parochia, qui majores ſedecim annis ad ſacroſanctam Communionem Paſchate tùm præcedente non acceſſerint.

113. *Peccata notoria Miniſtris jus eſt denunciare, privatim confeſſa tegere, nefas.*

Quoniam ſæpenumerò contingit, Eccleſiæ Oeconomos, & Inquiſitores ſive Aſſiſtentes alioſque è Laicis, quibus id officii, muneriſque incumbit, ut per admonitiones, reprehenſiones, & delationes ad ordinarios peccatum & impietatem coerceant, partim præ timore potentiorum, partim præ incuria, in hoc officio præſtando remiſſiores eſſe quàm par eſt, ſi horum temporum licentiam conſideremus: ſtatuimus & ordinamus, ut licitum deinceps ſit ſingulis Lectoribus ac Vicariis, aut (ipſis legitimè abſentibus) eorum Curatis, & ſubſtitutis, cum Eccleſiæ Oeconomis & Aſſiſtentibus, reliquiſque ſupra nominatis, in crimenibus ad tempora inferiùs præſtituta detegendis, operas ſuas conjungere; quidem dicti Oeconomi & Aſſiſtentes crimina & culpas enormes in ſuis Parochiis notorias deferre voluerint; Quod ſi facere detrectaverint, tum licebit ſingulis Rectoribus & Vicariis, aut (ipſis ut ſupra abſentibus) eorum Curatis ac ſubſtitutis, omnia ejuſmodi crimina, de quibus dicti Officiarii habent notitiam, aut alia, quæcumque ipſis (utpote quibus præcipua cura peccati intra ſuas Parochias coercendi incumbit) corrigenda videbuntur, temporibus conſtitutis, vel alias, ubi commodum judicaverint, ad Ordinarios ſuos deferre & præſtare. Proviſo ſemper, quod ſiquis peccata ſua occultiora alicui Miniſtro privatim confiteatur (conſcientiam ſuam exonerando, quo ab illo ſpirituali conſolationem, & levamen percipiat) eum hac noſtra Conſtitutione nullatenus teneri volumus: quin potius ſtrictè illi præcipimus, ne ejuſmodi aliquod crimen aut delictum fidei ac taciturnitati ſuæ taliter commiſſum cuivis perſonæ aliquando revelet, niſi ſic ex eo delicto confiteatur, quod ipſum inculpatum, ex legibus hujus regni ſit capitale; quo caſu ſolvit, eo ipſo præceptum.

114. Rec-

114. *Recusantes per Ministros in Curiis detegendi.*

REctores, Vicarii, vel Curati omnes quolibet anno sollicitè inquirent quot Papistici Recusantes viri, mulieres, vel pueri ultra tredecim annos nati, quot etiam Papisticæ religioni tectiùs addicti (qui licet in Ecclesia se præsentes sistant, Sacramenti tamen participes fieri recusant) infra suas respectivè Parochias commorentur, sive ut hospites, sive ut inquilini; eorumque omnium nomina vera (siquidem ea poterunt exquirere) vel aliàs, quæ pro tempore usurpant (debitâ semper inter absolutè & ex parte Recusantes destinctione servatâ) in scriptum referent, eademque quatenùs norunt, creduntque sic distincta, & sua manu descripta ante festum Nativitatis Ordinariis suis fideliter exhibebunt, idque sub pœna suspensionis per eosdem Ordinarios infligenda, atque sic deinceps singulis annis sequentibus, sub simili pœna ante festum S. Johannis Baptistæ. Insuper tenebuntur omnes Ordinarii, Cancellarii, Commissarii, Archidiaconi, Officiales, cæterique Ecclesiastica jurisdictione fungentes, quibus supra-dictæ detectiones exhibitæ fuerint, easdem infra mensem unum, post quam illas receperint, Episcopo suo respective tradere, sub pœna suspensionis semestris ab omni muneris sui executione, per Episcopum (quoties hac in parte defecerint) irrogandâ: qui & ipse easdem infra sex septimanas Archiepiscopo curabit offerri, per eundem infra alias sex septimanas, postquàm ipse receperit, Regiæ Majestati præsentandas.

115. *Ne Ministris aut Oeconomis fraudi sit criminosorum detectio.*

QUùm ad correctionem criminum & hominum criminosorum Ecclesiarum Oeconomi, Inquisitores, sive Assistentes, aliique id genus Officiarii Ecclesiastici jurejurando obstringantur, (quemadmodum & Ministri nostra monitione tenentur) tàm ipsa crimina & culpas à dictis criminosis perpetratas, quà etiam publicam famam de iisdem sparsam & disseminatam deferre, & præsentare; unde sæpe odium illis, & invidia, quandoque etiam molestia per dictos sontes eorumve amicos conflatur: monemus & hortamur omnes Judices tàm Ecclesiasticos, quàm seculares, quatenus tremendum summi Judicis tribunal respiciunt, & reverentur, ne admittant in suis Curiis ullam querelam, actionem, ditis interpretationem aut prosequutionem contra illos Ecclesiarum Oeconomos, aut Inquisitores, sive Assistentes, aliosve Officiarios Ecclesiasticos, qui ejusmodi detectiones exhibuerint; hèc contra Ministrum aliquem, quamcunque denique personam vel culpam [illegible]

quum omnes ejusmodi delationes ad impietatis audaciam cohibendam spectent, quùmque tàm ex regulis charitatis, quàm recti regiminis præsumendum sit, eos quicquid hac in re fecerint, non odii aut malevolentiæ causa, sed fidei suæ liberandæ conscientia fecisse.

116. *Oeconomi ad binas tantùm detegendi vices annuatim tenentur.*

Nullius Parochiæ Oeconomi, vel Inquisitores, sive Assistentes, accusationes, aut detectiones suas cogentur Judici cuipiam Ecclesiastico præsentare sæpius, quàm singulis annis semel, in iis utique locis, ubi non consueverunt pluries exhiberi, aut bis in Diœcesi vel loco quocunque (nisi in Episcopi visitatione.) Pro quibus Parochiæ cujusque præsentationibus Registrarius cujuslibet Curiæ, in qua exhibenda sunt, supra quatuor denarios in uno anno non recipiet, sub pœna menstruæ suspensionis à muneris sui exercitio pro singulis ejusmodi delictis. Proviso semper liberum fore cuique Ministro, Oeconomis, & Assistentibus, quoties & quando videbitur (pro causarum conditione) delinquentes deferre & accusare, similiterque cuivis piè affecto, vel etiam Judici cuilibet Ecclesiastico, super notitiâ sibi facta de enormi aliquo crimine infra suam jurisdictionem perpetrato, Ministrum, Oeconomos, aut Assistentes licebit admonere, quatenùs gloriam Dei respiciunt, & correctionem peccati, ut tale crimen publicè detegant, (dum tamen justam ejus detegendi causam invenerint) ut ista ratione maturè puniri ac corrigi possit. Proviso etiam, ut pro spontaneis hisce præsentationibus nullum [illegible] aut salarium sub pœna prædicta recipiatur.

117. *Oeconomi, binis detegendi vicibus debitè perfuncti, non sunt de reliquo in Curiam vocandi.*

Nullus Ecclesiæ Oeconomus, aut Inquisitor, sive Assistens ad comparendum coram Ecclesiastico Judice quocunque extra tempus vel tempora præstituta citabitur, quòd delictum aliquod in sua Parochia commissum, & Ecclesiasticis censuris obnoxium aliis temporibus deferre recusaverit, neque eorum quilibet post detectiones suas statis temporibus exhibitas, earum occasione deinceps in jus trahetur, nisi ex certis & manifestis indiciis constiterit, eum volentem & scientem omisisse detectionem notorii alicujus criminis aut criminum, quæ vel commissa fuisse noverit, vel ignorare saltem non potuerit, publicâ famâ eadem laborare: vel nisi fortè justa causa emerserit, eosdem pro detectionum priorum explanatione in

Curiam

Curiam compellendi: quo caſu (voluntariæ ſcilicet omiſſionis) Ordinarii contra eoſdem taliter procedent, quemadmodum in cauſis ſpontanei perjurii in Curiis Eccleſiaſticis commiſſi, hactenùs lege cautum & proviſum eſt.

118. *Anni ſuperioris Oeconomi detectiones ſuas tenentur exhibere, priuſquam recens electi munus ſuum adeant.*

OEconomi, & Inquiſitores, vel Aſſiſtentes non priùs Officio ſuo ſoluti deinceps intelligentur, quàm ipſorum ſucceſſores juramentum ſuum ſuſceperint, id quod primâ poſt feſtum Paſchatis ſeptimanâ, vel aliquâ ſtatim ſequente (pro arbitrio Ordinarii) fieri volumus. Quod tempus dicto juramento aſſignatum, alterum ſemper erit ex duobus illis anni cujuſque temporibus, in quibus omnium Parochiarum Miniſtri, Oeconomi, & Aſſiſtentes ſuis reſpectivè Ordinariis exhibebunt illorum criminum detectiones, quæ citra proximas præſentationes in ſuis Parochiis admiſſa eſſe compererint. Quod officium prædicti Oeconomi perficient, antequam recens electi Oeconomi & Aſſiſtentes juramentum ſuum præſtent, neque illis ullatenùs permittetur, dictas præteritorum criminum detectiones in novitios hoſce rejicere, qui munus ſuum vix dum ingreſſi, eorundem ignari eſſe præſumuntur; ſub pœna ſanctionum, in eos conſtitutarum, qui conſcientias & juramenta ſua ad hunc modum audebunt eludere.

119. *Detectionum ſchedulæ fidè bona, non perfunctoriè & pro forma conficiendæ.*

QUò melius illis incommodis occurratur, quæ ex detectionum ſchedulis ſive billis (quas vocant properè, & feſtinanter confectis, in ipſis videlicet diebus Viſitationum, & Synodorum) hactenùs conſtat eveniſſe: ſtatutum eſt & decretum, ut quilibet Cancellarius, Archidiaconus, Commiſſarius, Officialis, aliique jus dicentes Eccleſiaſticum, ad tempus Oeconomorum juramento præſtando conſuetum, itemque Archiepiſcopus & Epiſcopi omnes, quoties viſitationes ſuas indicunt, Parochiarum omnium Oeconomis, & Inquiſitoribus, ſive Aſſiſtentibus, aut eorum aliquibus tradant aut tradi curent Libros Articulorum de quibus eoſdem velint detectiones ſuas anno inſequente ad ſtata tempora exhibendas inſtituere: in quo ipſo Libro apponetur forma juramenti, quo ſtatim ante ſingulas ejuſmodi præſentationes ſint onerandi: ut ſpatio ſufficienti dato ad examinandam, & perpendendam tùm juramenti ſui qualitatem, tum etiam Articulorum, quibus

quibus ipſorum detectiones niti debeant, deliberate & cum fide eaſdem domi ſuæ formare poſſint, ad conſcientias ſuas, juris jurandi religione jam obſtrictas, (uti probos & pios decet) liberandas.

120. *Nequa Citatio, niſi expreſſis citandorum nominibus, è Curiis emittatur.*

NUllus Epiſcopus, Cancellarius, Archidiaconus, Officialis aut alius quilibet Judex Eccleſiaſticus Citationes ullas generales (quæ vulgo *Quorum nomina* dicuntur) ex Curia ſua emanare patietur: nisi partium citandarum nomina per Regiſtrarium, vel ejus deputatum diſerte ſub eisdem exprimantur; eædemque citationes (cum nominibus ſic inſcriptis) Judicis vel ejus Surrogati ſubſcriptione & ſigillo muniæ exeant.

121. *Nequis in pluribus Curiis ſuper eodem crimine cogatur reſpondere.*

IN partibus in, ubi Epiſcopus & Archidiaconus ſive ex præſcriptione ſive ex compoſitione ad diverſa unius & ejuſdem anni tempora viſitationes ſuas obire conſueverunt: ne Majeſtatis ſuæ ſubditi in pluribus Curiis Eccleſiaſticis ſuper uno & eodem crimine (non ſine gravi ipſorum moleſtia) perſtrulentur, ſtatuimus & ordinamus ut quilibet Archidiaconus, vel ejus Officialis infra unum menſem, poſt peractam eo anno viſitationem, & præſentationes acceptas, Epiſcopum vel ejus Cancellarium ſub ſua manu & ſigillo inſtruat ac informet, de nominibus & delictis eorum omnium, qui in viſitatione ſua fuerint detecti & præſentati, quo is ſuper illa causa, aut crimine ad Archidiaconum prius delata aliquem convenire deinceps abſtineant. Pari ratione decernimus, ut Cancellarius, infra idem tempus poſt finitam Epiſcopi viſitationem, & detectiones receptas, eorum ſontium nomina & delicta, quos in proxima ipſius viſitatione præſentati contigerit, ſua ſubſcriptione & ſigillo verificata, ad Archidiaconum, vel ejus officialem (in prædictum finem) tranſmittat. Quod ſi dicti Officiarii vel ſe invicem (ſicut præfertur) inſtituere ac informare omiſerint, vel poſt factam ejuſmodi informationem, perſonas aut culpas in aliena viſitatione detectas & præſentatas, exegerint, tunc eorum quilibet ſic delinquens ab omni juriſdictionis ſuæ exercitio per Epiſcopum Dioceſanum eatenus ſuſpendetur, donec expenſas omnes per hanc moleſtiam ſuſceptas perſonæ gravatæ reſtituerit.

122. Se-

122. *Sententiæ pro Miniſtris à Beneficio vel Officio removendis, non niſi per Epiſcopum pronunciandæ.*

QUotieſcunque in Curia aliqua Eccleſiaſtica, ad quemlibet hujus Provinciæ Epiſcopum ſpectante, contra Miniſtrum accuſatio inſtituetur, Cancellarius, Commiſſarius, Officialis, vel quivis alius Eccleſiaſticam juriſdictionem obtinens (cujus interierit) cauſam omnem per proceſſus, aliaſque vias & modos adverſus eum expediet, ejuſque in non comparendo contumaciam primo ſuſpenſionis, eandem vero continuatam excommunicationis pœna ulciſcetur. Sin autem debitè comparens legitimo juris proceſſui ſe ſubmiſerit, tunc, ubi cauſæ maturitas Sententiam poſtulârit, ſi fortè delicti meritum vel deprivationem vel depoſitionem à ſacris ordinibus ex decreto juris exigat; nullam ejuſmodi ſententiam per quamlibet perſonam pronunciari volumus præterquam per Epiſcopum, adhibitis ipſius Cancellario, & Decano (ſi commodè id fieri poteſt) & aliquot Prebendariis, ſi prope Eccleſiam Cathedralem dicta Curia teneatur, vel Archidiacono (modò ejus facultas detur) aliiſque duobus ad minus gravibus Miniſtris, ac eiſdem Conciohaforibus, per Epiſcopum advocandis, quando Curiam alias in locis haberi contigerit.

123. *Acta judicialia non niſi publica, & authentica manu expediendi.*

NUllus Cancellarius, Commiſſarius, Archidiaconus, Officialis, aut alius quilibet Eccleſiaſticam juriſdictionem exercens, actum aliquod judiciale expediet, ſive Sententioſæ, ſive voluntariæ Juriſdictionis, niſi adhibito Ordinario ejuſdem Curiæ Regiſtrario, vel ejus legitimo deputato, aut iis vel ſi nollint aut nequeant intereſſe, tum aliis perſonis authenticis, quæ eadem acta ſcribi curabunt aut expedient, ſub pœna ſuſpenſionis ipſo facto ſubeundæ.

124. *Curiarum ſigilla unica.*

NUllus Cancellarius, Commiſſarius, Archidiaconus, Officialis, aut alius quilibet juriſdictione utens Eccleſiaſtica, plura quàm unum duntaxat ſigillum citra Epiſcopi conſenſum habebit, pro omnibus, quæcunque in ipſius Officium inciderint, ſigillandis. Quod quidem ſigillum cuſtodietur ſemper aut penes ipſum, aut penes illius ſubſtitutum legitimum, ejus vice jus dicentem, nec non infra ipſius juriſdictionem; vel ſaltem in urbe aut oppido

oppido ejuſdem Comitatus principali commorantem. Hoc ſigillum titulum ejus Jurisdictionis continebit, quam quiſque prædictorum Judicum, aut Deputatorum exercet.

125. *Curiarum ſedes opportuna.*

OMnes Cancellarii, Commiſſarii, Archidiaconi, Officiales, cæteriquæ Judices Eccleſiaſtici Curias ſuas (de mandato vel conſenſu Epiſcopi Diœceſani) in talibus locis inſtituent, qui ad eos, quos in eiſdem comparere oportet, excipiendos idonei, & ad laborem itineris minuendum maximè commodi videbuntur. Similiter etiam Curias ſuas intra horas competentes inchoabunt, ac diſſolvent, ita ut quiſque (quantum fieri poteſt) maturè & tempeſtivè domum ſuam poſſit repetere.

126. *Curiæ inferiores Teſtamenta originalia ad Epiſcoporum Archiva jubentur tranſmittere.*

CUm Decani, Archidiaconi, Præbendarii, Rectores, Vicarii, aliique Eccleſiaſtica juriſdictione fungentes, omnium infra ſuas reſpectivè juriſdictiones defunctorum teſtamenta probandi immunitatem ſibi vendicent, neque tamen cognitos ullos aut certos habeant Regiſtrarios, vel locum publicum Regiſtrorum ſuorum tutæ cuſtodiæ deputatum: unde ſæpius evenerit, Teſtamenta, jura, & legata quamplurima per dictorum Judicum mortem, aut mutationem perire ac intercidere, in maximum ſubditorum præjudicium ac diſpendium: ſtatutimus & ordinamus, ut ſinguli peculiarem ejuſmodi juriſdictionem poſſidentes ac exercentes ſemel quotannis referant in publicum Archivum Epiſcopi Diœceſani, vel Decani & Capituli, infra cujus ditionem peculiares illæ juriſdictiones extiterint, omnia Teſtamenta originalia per ipſas infra peculiares ſuas juriſdictiones reſpectivè eo anno probata: vel verum ſaltem eorundem exemplar per dictum Judicem peculiarem, ejuſque Notarium examinatum ſubſcriptum, & conſignatum. Quòd ſiquis Judicum prædictorum in eo deliquerit, is per Epiſcopum Diœceſanum, vel Decanum & Capitulum, ad quos illa Juriſdictio reſpectivè pertinebit, omni peculiaris juriſdictionis exercitio eouſque privabitur, quoad hanc noſtram Conſtitutionem debitè adimpleverit.

De

De Judicibus Eccleſiaſticis.

127. *Judicum Eccleſiaſticorum qualitas.*

NUllus in poſterum ad Officium Cancellarii, Commiſſarii, aut Officialis, admittetur, ad juriſdictionem quamlibet Eccleſiaſticam exercendam, niſi qui viceſimum ſextum ad minus ætatis ſuæ annum compleverit, & qui in Jure Civili & Canonico eruditus exiſtat, ſitque ad minimum Magiſter Artium, aut in Jure Baccalaureus, ac in praxi & cauſis forenſibus laudabiliter exercitatus, necnon [illegible] religioni ſtudioſè deditus, de cujus vita & moribus nullus ſiniſter ſermo audiatur: acinſuper niſi priuſquam talis cujuſque Officii functionem, aut exercitium adeat, in ſuprèmam Regis authoritatem in cauſis Eccleſiaſticis coram Epiſcopo, vel publicè in Curia juraverit; ac religionis Articulos in Synodo, Anno 1562. communiter concluſos ſubſcriptione ſua comprobaverit; & etiam juratus receperit ſe integrè & ex æquo (pro captu ſuo) jus redditurum, abſque omni intuitu vel gratiæ, vel mercedis; quorum utique juramentorum, ac ſubſcriptionis per Regiſtrarium tùm præſentem actum conſcribetur. Haud ſecùs omnes Cancellarii, Commiſſarii, Officiales, Regiſtrarii, aliique quotquot juriſdictionis, ſive miniſterii Eccleſiaſtici locum aliquem in præſenti poſſident, aut exercent, citra Feſtum Nativitatis proximè venturum, coram Archiepiſcopo, aut Epiſcopo, vel etiam in aperta Curia ſub quo, & in qua muneribus ſuis fungùntur, eadem juramenta ſubire, & (prout ſuperius dictum eſt) ſubſcribere tenebuntur. Quòd ſi facere recuſaverint, à munerum ſuorum executione eouſque ſuſpendentur, quoad juramenta præmiſſa, & ſubſcriptionem, ut ſuprà, præſtiterint.

128. *Qualitas Deputandorum.*

NUllus Cancellarius, Commiſſarius, Archidiaconus, Officialis, aut alius quicunque Eccleſiaſtica juriſdictione præditus, aliquem ad Curiam ſui abſentis loco tenendum quovis tempore deputabit, niſi qui gravis Miniſter fuerit, idemque graduatus, vel pro Concionatore publico legitimè receptus, ac prope ejuſmodi Conſiſtoria Beneficiatus, vel qui in Legibus Baccalaureus, aut in Artibus Magiſter ad minimum extiterit, ac in jure Civili & Canonico ſcientiam habuerit competentem, & de veræ religionis ſtudio, ſobrioque ac honeſto vitæ cultu fuerit commendatus; ſub pœna ſuſpenſionis

ſionis ab executione officiorum pro ſingulis delictis ſpatio trium menſium *totiès quotiès*. Deputatus verò qui prædictarum qualitatum expers, audebit tamen Judicis vices in Curiis tenendis (ut ſuprà) uſurpare, ſimili prorſus cenſuræ (modo & formâ præmiſſis) ſubjacebit.

De Procuratoribus.

129. *Procuratores, niſi de partis mandato authentico, cauſas attingere prohibiti.*

NUllus deinceps in aliqua cauſa Procurabit, niſi ab ipſo litigante apud acta Curiæ fuerit conſtituturus, vel in ipſo litis ingreſſu illius vero & ſufficienti procuratorio fulciatur. Sufficiens vocamus, quod authentico aliquo ſigillo munitur, approbatione item, aut ſaltem ratihabitione conſtituentis eodem accedente. Ejuſmodi verò procuratoria omnia quamprimùm confici volumus & à Procuratoribus exhiberi, ac in publicis ejuſdem Curiæ ſcriniis per Regiſtrarium ſalvâ cuſtodiri. Qui ex Regiſtrariis vel Procuratoribus ſecùs in iſtorum aliquo fecerit, bimeſtri ſuſpenſione ab exercitio Officii ſui, abſque omni ſpe relaxationis, aut reſtitutionis, ferietur.

130. *Procuratores, ſine Advocati alicujus conſilio, cauſas retinere prohibiti.*

AD minuendas & conſopiendas lites, ac litigantium querelas tollendas, quæ Procuratorum incuriâ ac negligentiâ, vel etiam inſcitiâ multoties causâ cadant; necnon ad incrementum bonarum literarum, juriſque Civilis & Canonici propagationem: juxta laudabiles conſuetudines in Curiis Archiepiſcopi Cantuarienſis hactenus obſervatas, ſtatuimus & ordinamus, ut nullus Procurator ibidem exercens abſque Advocati alicujus conſilio quamlibet cauſam ſuſcipiat, ac per duos dies juridicos retineat, ſub pœna ſuſpenſionis annuæ ab Officii ſui executione; nec Judici poteſtas erit, abſque expreſſò Archiepiſcopi mandato & authoritate, hujus pœnæ gratiam ullatenus faciendi.

131. *Pro-*

131. *Procuratores, inconſulto Advocato, in cauſa concludere prohibiti.*

NOn admittet aliquis Judex in Curiis Archiepiſcopi prædictis libellum, aut aliam quamlibet materiam, ſine conſilio & ſubſcriptione alicujus Advocati ad exercendum ibidem admiſſi: neque verò Procuratoribus licebit, in cauſa concludere, niſi de notitia Advocati in eâdem cauſa adhibiti, & ſalariati. Siquis vero Procurator contrà fecerit, aut fieri procuraverit; vel etiam Advocatum quocunque prætextu ſuo fraudaverit ſtipendio aut ſalario, vel in Advocato conſulendo, quid in cauſa fieri expediat, negligentior fuerit; eidem ſuſpenſionem ſemeſtrem à muneris ſui executione, ſine ſpe veniæ interim conſequendæ, decernimus.

132. *Procuratorium in cauſis teſtamentariis juramentum prohibitum.*

CUm in teſtamentorum probationibus, adminiſtrationumque bonorum ab inteſtato decedentium petitionibus, juramentum per Procuratores Curiarum in animam conſtituentis præſtitum multis patere incommodis ſit perſpectum; cautum deinceps eſſe volumus, ut quilibet Executor, vel bonorum defuncti adminiſtrationem petens, Judicem in hac parte Ordinarium, vel ejus Surrogatum perſonaliter adeat, & juramentum uſitatum per ſe & non per Procuratorem aliquem præſtet. Si tamen vel valetudinis, vel ætatis incommodo, vel alia cauſa legitima impeditus in propria perſona Judicem adire nequeat; permittimus, ut (fide ſuper impedimenti veritate per excuſatorem fide dignum priùs facta) Judex gravi alicui viro Eccleſiaſtico partis habitationi vicino Commiſſionem concedat, per quem juramentum uſitatum dicto Executori vel Adminiſtrationem petenti, vice ſua miniſtrandi eidem viro Eccleſiaſtico poteſtatem tradat, eumque roget, ut quid in præmiſſis fecerit, per nuncium fidelem ſe poſteà certiorem reddat. Proviſo ſemper, quòd nullus Judex, vel Regiſtrarius, pro ejuſmodi Commiſſione ſcribenda, concipienda, aut ſigillanda, ultra ſummam ſex ſolidorum & octo denariorum quoquo modo accipiet, cujus dimidium Judici, & dimidium ejuſdem Curiæ Regiſtrario cedet.

133. *Procuratorum vox importunior in Curiis, cohibita.*

Quoniam experientia compertum eſt, Procuratorum vociferationes, & clamores in Curiis Archiepiſcopi non modò Judicibus & Advocatis molestiam & offenſionem parere; ſed & aſtantibus cauſam contemptus & calumniæ adverſus Curiam ipſam præbere; quo melius dignitati Judicis conſulatur, cauſæque faciliùs & commodiùs tractentur, & expediantur: mandamus, & præcipimus, ut Procuratores in Curiis prædictis præcipuè in id intendant, ut juxta conſilium Advocatorum acta per Regiſtrarium bonâ fide conſcribantur, ut ab omni ſtrepitu, & verborum contentione abſtineant, & modeſtè ſe gerant, ac loquentibus Judicibus aut Advocatis, vel eorum aliquo, protinùs conticeſcant, ſub pœna ſilentii imponendi per duos termines inde ſequentes. Etſi eorum aliquis plures deliquerit, neque debitâ interpoſitâ admonitione ſe emendaverit, à prædicti muneris exercitio in perpetuum arceatur.

De Regiſtrariis.

134. *Regiſtrariorum exceſſus coerciti.*

Si quis Regiſtrarius vel ipſius aſſignatus, aut Deputatus qualiſcunque certificatoria receperit ſine conſenſu Judicis, quem pro tribunali ſedere contigerit; vel ſponte omiſerit præconizari facere quemlibet citatum aut aſſignatum ad comparendum die aliquo juridico; aut teſtes in diem à Judice præſtitutum examinandos indebitè diſtuſerit; aut judiciali & legitimæ monitioni Judicis non paruerit; aut ſi neglexerit citationes & decreta ante proximum diem juridicum exequenda, & per nuncios ſpeciales emittenda tranſcribere; aut non curaverit teſtamenta omnia infra tempus idoneum in Regiſtrum conſcribi; vel ſiquid falſum & ex ſe commentum, ac non per Judicem pronunciatum, tanquam Judicis decretum in acta retulerit; aut in tranſmiſſione proceſſuum ad Judicem *ad quem* aliquid falſi inſeruerit, aut quicquam ſive dolo malo, ſive latâ negligentiâ omiſerit; aut munera in favorem alterutrius partis in cauſis inſtantiæ, vel promotis ex officio acceperit; aut alterutri partium litigantium à conſiliis directè, vel indirectè fuerit; aut in executione Officii ſui aliud malitiosè aut ſubdolè fecerit, unde Judex

Eccleſiæ

Eccleſiaſticus, aut ejus juriſdictio poſſit infamari: volumus & ordinamus eundem Regiſtrarium aut ejus Aſſignatum & Deputatum in præmiſſis, aut eorum aliquo delinquentem à ſuo munere ac Officio per unum, duos, tres, aut plures menſes (pro delicti ratione) per Epiſcopum Diœceſanum ſuſpendi; publicumque aliquem Notorium per Epiſcopum deputari, qui (durante ejuſmodi pœnâ) omnia dicti Regiſtrarii Officium contingentia exequatur.

135. *Feodorum, quæ juris Eccleſiaſtici adminiſtris debentur, cenſus debet eſſe ſtatarius.*

NUllus Epiſcopus, Suffraganeus, Cancellarius, Commiſſarius, Archidiaconus, Officialis, aut alius Eccleſiaſticam juriſdictionem quamcunque exercens, nec ullus cujuſlibet Curiæ Eccleſiaſticæ Regiſtrarius, vel adminiſter quicunque dictis Officiariis vel Curiis ſubſerviens, pro qualibet causâ in illorum Curiis promotâ alia aut majora feoda ſive ſalaria deinceps recipiet, quàm ea quæ, anno 1597. Reverendiſſimo Patri D. Joanni nuper Cantuarienſi Archiepiſcopo certificata, & ab eodem rata ſunt, & approbata. Quòd ſiquis Judex aut Regiſtrarius, vel eorum Miniſter aliquis contrà fecerit, pro ſingulis ejuſmodi delictis per ſex menſes Officii ſui exercitio privabitur. Proviſo ſemper, quòd ſi dubium aliquod de talium feodorum, aut eorum cujuſlibet certa ſumma oriri contigerit, tùm ea feoda pro legitimis judicabuntur, quæ per Archiepiſcopum Cantuarienſem pro tempore exiſtentem ſub manus ſuæ ſubſcriptione erunt approbata, niſi Statuta hujus regni hactenus edita in particulari aliquo caſu alia expreſsè præſtiterint. Proviſo etiam, quòd nihil ſalarii aut pecuniæ recipietur, vel per Archiepiſcopum, vel per Epiſcopum, aut Suffraganeum ullum directè aut indirectè pro quolibet in ſacros Ordines ſuſcipiendo: nec quod aliqua perſona vel perſonæ eiſdem Archiepiſcopo, Epiſcopo, vel Suffraganeo ſubſervientes, pro membrana, ſcriptione, cera, ſigillatione, vel alia quavis cauſa hoc negotium contingente, ſupra decem ſolidos percipient, ſub pœnis hac in parte lege conſtitutis.

136. *Statu-*

136. *Statarius Feodorum cenſus in tabulas relatus publicè in Conſiſtoriis & Archivis proponendus.*

STatuimus porrò & ordinamus, ut cujuſque Judicis Eccleſiaſtici Regiſtrarius tabulas binas, in quibus certæ ſingulorum feodorum ſummæ ſeparatim exprimentur, publicè figi curet & proponi; unam in Conſiſtorio, vel loco conſueto, ubi dicta Curia teneri ſolet; alteram in ſuo Archivo; utramque in loco ita congruo, ut quilibet (cujus intererit) ejuſdem inſpiciendæ, & legendæ, vel etiam tranſcribendæ liberam habeat facultatem; quod ante Feſtum Nativitatis proximè futurum perfici volumus. Quod ſiquis Regiſtrarius dictas tabulas juxta tenorem præmiſſorum publicè figendas non curaverit, ab executione Officii ſui eouſque ſuſpendetur, quoad præmiſſa (modo & forma ſpecificatis) perfecerit; eaſque tabulas ſemel fixas ſiquando vel auferet, vel (in fraudem hujus Conſtitutionis) ex loco, in quo prius poſitæ erant, removeri, vel quovis pacto occultari patietur: tunc pro ſingulis ejuſmodi delictis ab exercitio muneris ſui per ſemeſtre ſpatium ſuſpendetur.

137. *Feoda pro ordinum literis, aliiſque licentiis Epiſcopo exhibendis, tantùm dimidia (præterquam in prima Epiſcopi viſitatione) perſolvenda.*

CUm non minima ſit Viſitationis cauſa & effectus, ut Epiſcopus, Archidiaconus, aut alius Viſitans de ſtatu, ſufficientia, & facultatibus Cleri, & aliorum viſitandorum perfectiorem aliquem notitiam conſequantur; æquum duximus, ut quilibet Rector, Vicarius, Curatus, Ludimagiſter, & alius quicunque licentiatus literas Ordinum, Inſtitutionis, & Inductionis, itemque Diſpenſationes, Licentias, & Facultates ſuas quaſcunque in viſitatione prima illius Epiſcopi, vel in proxima poſt ejus admiſſionem exhibeat, per dictum Viſitantem approbandas, (aut ſi juſta fuerit cauſa) rejicienendas; & ſi approbatæ fuerint, per Regiſtrarium (uti moris eſt) conſignandas; quodque feoda in Viſitationibus (intuitu præmiſſorum) conſueta ſolvi, ſemel duntaxat tempore alicujus Epiſcopi integra perſolvantur; in reliquis verò ejuſdem Viſitationibus, quamdiu in ea ſede permanſerit, dictorum feodorum dimidium tantùm exigatur.

Appa-

Apparitores.

138. *Apparitorum exceſſus coerciti.*

QUoniam exceſſibus & gravaminibus, quæ per Apparitores inferri dicuntur, remedium cupimus adhibere opportunum; cenſemus Apparitorum multitudinem (quantum fieri poterit) reſtringendam. Statuimus ergo & ordinamus, nullatenùs licitum fore Epiſcopis vel Archidiaconis eorumve Vicariis ſeu Officialibus, aliiſque inferioribus Ordinariis, deputare & habere plures Apparitores, juriſdictionibus ſuis reſpectivè inſervientes, quàm ante triginta annos præteritos vel ipſi, vel ipſorum prædeceſſores habere conſueverunt; qui omnes per ſe ſuum fideliter exequantur Officium, nec per nuntios aut ſubſtitutos (quocunque quæſito colore) ſuâ vice mendatorum executiones demandent, aut permittant, niſi ex cauſa à loci Ordinario priùs cognita & approbata: neque vero promotorum Officii, vel denunciatorum perſonas omninò ſuſtinebunt, ſeodave ampliora vel majora, quàm quæ his Conſtitutionibus ſuperiùs ſtatuuntur, ullatenùs exiget. Quòd ſi vel plures, quàm ſuperiùs eſt expreſſum, deputati extiterint, vel illorum aliqui præmiſſa violaverint; deputantes, ſi Epiſcopi ſint, per Superiorem moniti ſupernumerarios dimittant; ſi Ordinarii Epiſcopis inferiores, ab executione Officii ſuſpendantur, donec hujuſmodi deputatos amoverint; Deputati autem ipſi ab Apparitorum Officio amoveantur perpetuò, & ſi amoti non deſiſtant, (tanquam contumaces) Canonicis cenſuris coerceantur: Proviſo ſemper, quòd ſi Archiepiſcopus Cantuarienſis experientia compertum habuerit, Apparitorum numerum in aliqua Dioceſi redundare, tum omnem ejuſmodi redundantiam dicto Archiepiſcopo relinquimus, pro ipſius beneplacito mſtauendam.

Authoritas Synodorum.

139. *Synodus nationalis, Eccleſia repræſentativa.*

QUiſquis de cætero affirmabit, ſacroſanctam hujus Nationis Synodum in Chriſti nomine, ac de Regis mandato congregatam, non eſſe repreſentativè veram Eccleſiam Anglicanam, excommunicetur; nequaquàm abſolvendus, priuſquam reſipuerit, & impium hunc errorem publicè revocârit.

140. *Synodi acta tàm abſentes, quàm præſentes obligant.*

QUiſquis de cætero affirmabit, nullos ſive Clericos ſive Laicos, qui in eâdem ſacra Synodo perſonaliter non convenerint, ejuſdem Decretis, Eccleſiaſticas cauſas concernentibus (quantumvis ex ſuprema Regiæ Majeſtatis authoritate conditis, & per eandem ratihabitis) ullatenùs obligari, ut quibus ipſi votum & conſenſum ſuum non præbuerint, excommunicetur; nequaquam abſolvendus, priuſquam reſipuerit, ac impium hunc errorem publicè revocârit.

141. *Synodi authoritati derogantes, coerciti.*

QUiſquis de cætero affirmabit, dictam ſacram Synodum, congregatam ut ſuprà, fuiſſe cœtum ex talibus conflatum, qui in pios & religioſos Evangelii profeſſores conſpirabant, ac proinde tùm ipſos, tùm ipſorum acta in Canonibus ſive Conſtitutionibus circa cauſas Eccleſiaſticas ex Regis authoritate (ut prædictum eſt) condendis, ac ſanciendis rejici, ac contemni deberę, quantumvis eædem per dictam poteſtatem Regiam, ac ſupremam ejuſdem authoritatem ratihabitæ, confirmatæ, ac injunctæ ſint, excommunicetur; haudquaquam abſolvendus, priùſquam reſipuerit, ac impium hunc errorem publicè revocârit.

FINIS.

CON

CONSTITUTIONS AND CANONS ECCLESIASTICAL,

Treated upon by the

ARCHBISHOPS OF Canterbury and York,

Presidents of the *Convocations* for the respective Provinces of *Canterbury* and *York*, and the rest of the Bishops and Clergy of those Provinces.

And agreed upon with the Kings Majesties License in their several Synods begun at *London* and *York*, 1640.

In the Year of the Reign of our Soveraign Lord *Charles*, by the Grace of God, King of *England*, *Scotland*, *France* and *Ireland*, the Sixteenth.

And now published for the due Observation of them, by His Majesties Authority under the Great Seal of *England*.

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CONSTITUTION

AND

CHARLES, By the Grace of God, King of *England*, *Scotland*, *France* and *Ireland*, Defender of the Faith, *&c.* To all to whom theſe Preſents ſhall come, Greeting.

Whereas our Biſhops, Deans of our Cathedral Churches, Archdeacons, Chapters and Colledges, and the other Clergy of every Diocels within the ſeveral Provinces of Canterbury and York, being reſpectively ſummoned and called by vertue of our ſeveral Writs to the moſt Reverend Father in God, Our right truſty and right

well-beloved Councellor, William, by Divine Providence Lord Archbishop of Canterbury, Primate of all England, and Metropolitan, and to the most Reverend Father in God, Our right trusty and well-beloved Councellor, Richard, by Divine Providence, Lord Archbishop of York, Primate and Metropolitan of England, respectively directed, bearing date the twentieth day of February, in the fifteenth year of Our Reign, to appear before the said Lord Archbishop of Canterbury, in Our Cathedral Church of St. Paul in London, and before the said Lord Archbishop of York, in the Metropolitan Church of St. Peter in York; the fourteenth day of April then next ensuing, or elsewhere, as they respectively should think it most convenient, to treat, consent and conclude upon certain difficult and urgent affairs contained in the said Writs; Did thereupon at the time appointed, and within the Cathedral Church of St. Paul, and the Metropolitan Church of St. Peter aforesaid, assemble themselves respectively together, and appear in several Convocations for that purpose, according to the said several Writs, before the said Lord Archbishop of Canterbury, and the said Lord Archbishop of York respectively. And forasmuch as We are given to understand, that many of Our Subjects being misled against the Rites and Ceremonies now used in the Church of England, have lately taken offence at the same, upon an unjust supposal, that they are not only contrary to Our Laws, but also introductive unto Popish Superstitions, whereas it well appeareth unto Us, upon mature consideration, that the said Rites and Ceremonies which are now so much quarrelled at, were not only, approved of, and used by those learned

learned and godly Divines, to whom, at the time of Reformation under King Edward the sixth, the compiling of the Book of Common-Prayer was committed (divers of which suffered Martyrdom in Queen Maries days) but also again taken up by this whole Church under Queen Elizabeth, and so duly and ordinarily practised for a great part of her Reign, (within the memory of divers yet living) as that it could not then be imagined that there would need any Rule or Law for the observation of the same, or that they could be thought to favour of Popery.

And albeit since those times, for want of an express Rule therein, and by subtile practises, the said Rites and Ceremonies began to fall into disuse, and in place thereof, other forraign and unfitting usuages by little and little to creep in; Yet forasmuch as in our own Royal Chappels, and in many other Churches, most of them have been ever constantly used and observed, We cannot now but be very sensible of this matter, and have cause to conceive that the Authors and Fomentors of these jealousies, though they colour the same with a pretence of zeal, and would seem to strike only at some supposed iniquity in the said Ceremonies; Yet, as we have cause to fear, aim at Our own Royal Person, and would fain have Our good Subjects imagine that we Our Self are perverted, and do worship God in a Superstitious way, and that we intend to bring in some alteration of the Religion here established. Now how far we are from that, and how utterly We detest every thought thereof, We have by many publick Declarations, and otherwise upon sundry occasions, given such assurance to the World, as

that

that from thence We also assure Our Self, that no man of wisdom and discretion could ever be so beguiled as to give any serious entertainment to such brain-sick jealousies; and for the weaker sort, who are prone to be misled by crafty seducers, We rest no less confident, that even of them, as many as are of loyal, or indeed but of charitable hearts, will from henceforth utterly banish all such causeless fears and surmises, upon these our sacred professions, so often made by Us, a Christian Defender of the Faith, their King and Soveraign. And therefore if yet any person, under whatsoever mask of Zeal, or counterfeit Holiness, shall henceforth by speech or writing, or any other way notwithstanding these Our right, hearty, faithful, and solemn Protestations made before Him, (whose Deputy We are, against all and every intention of any Popish Innovation) be so ungracious and presumptuous as to vent any poisoned conceits, tending to such a purpose, and to cast these rebellish aspersions and jealousies upon Our Royal and Godly proceedings, We require all Our loyal Subjects, that they forthwith make the same known to some Magistrate, Ecclesiastical or Civil: And We straightly charge all Ordinaries, and every other person in any Authority under Us, as they will answer the contrary at their utmost peril, that they use no palliation, connivance or delay therein; but that taking particular information of all the passages, they do forthwith certifie the same unto Our Court of Commission for causes Ecclesiastical, to be there examined, and proceeded in with all fidelity and tenderness of Our Royal Majesty, as is due to Us their Soveraign Lord and Governour: But forasmuch as we well perceive that the misleaders of

Our

Our well-minded people do make the more advantage for the nourishing of this distemper among them from hence, that the foresaid Rites and Ceremonies or some of them, are now insisted upon but only in some Dioceses, and are not generally revived in all places, nor constantly and uniformly practised throughout all the Churches of Our Realm, and thereupon have been liable to be quarrelled and opposed by them who use them not; We therefore out of Our Princely inclination to Uniformity and Peace, in matters especially that concern the holy worship of God, proposing to Our Self herein the pious examples of King Edward the sixth, and of Queen Elizabeth, who sent forth Injunctions, and Orders about the Divine Service, and other Ecclesiastical matters, and of Our dear Father of blessed memory, King James, who published a Book of Constitutions and Canons Ecclesiastical; and (according to the Act of Parliament in this behalf) having fully advised herein with Our Metropolitan, and with Our Commissioners authorised under Our great Seal for causes Ecclesiastical, have thought good to give them free leave to treat in Convocation; and agree upon certain other Canons necessary for the advancement of Gods glory, the edifying of his holy Church, and the due reverence of his blessed Mysteries and Sacraments: that as We ever have been, and by Gods assistance (by whom alone We Reign) shall ever so continue careful and ready to cut off Superstition with one hand, so We may no less expel Irreverence and Profaneness with the other, whereby it may please Almighty God so to bless Us, and this Church committed to Our Government, that it may at once return unto the true

true former Splendour of Antiquity, Devotion, and holy Order, the lustre whereof for some years by-past hath been somewhat obscured, through the devices of some ill-affected to that sacred Order, wherein it had long stood from the very beginning of the Reformation, and through inadvertency of some in Authority in the Church under Us: We thereupon by vertue of Our Prerogative Royal, and supreme Authority in causes Ecclesiastical, by Our several and respective Letters Patents under Our Great Seal of England, dated the fifteenth day of April now last past, and the twelfth day of May then next following, for the Province of Canterbury: And by Our like Letters Patents dated the seven and twentieth day of the same month of April, and the twentieth day of the month of May aforesaid, for the Province of York, did give and grant full, free, and lawful liberty, license, power and authority unto the said Lord Archbishop of Canterbury, President of the said Convocation for the Province of Canterbury, and unto the said Lord Archbishop of York, President of the said Convocation for the Province of York, and to the rest of the Bishops of the said Provinces, and unto all Deans of Cathedral Churches, Archdeacons, Chapters and Colledges, and the whole Clergy of every several Diocess within the said several Provinces, and either of them, that they should and might from time to time, during the Present Parliament, and further during Our will and pleasure, confer, treat, debate, consider, consult, and agree of and upon Canons, Orders, Ordinances and Constitutions, as they should think necessary, fit and convenient for the honour and service of Almighty God, the good and quiet of the Church,

and

and the better Government thereof, to be from time to time observed, performed, fulfilled and kept, as well by the said Archbishop of Canterbury, and the said Archbishop of York, the Bishops, and their Successors, and the rest of the whole Clergy of the said several Provinces of Canterbury and York, in their several Callings, Offices, Functions, Ministeries, Degrees and Administrations; As by all and every Dean of the Arches, and other Judges of the said several Archbishops, of Courts Guardians of Spiritualities, Chancellours, Deans and Chapters, Archdeacons, Commissaries, Officials, Registers, and all and every other Ecclesiastial Officers, and their inferiour Ministers whatsoever, of the same respective Provinces of Canterbury and York, in their, and every of their distinct Courts, and in the order and manner of their, and every of their proceedings, and by all other persons within this Realm, as far as lawfully being members of the Church it may concern them, as in our said Letters Patents amongst other clauses more at large doth appear.

Now forasmuch as the said Lord Archbishop of Canterbury, President of the said Convocation for the Province of Canterbury, and the said Archbishop of York, President of the said Convocation for the Province of York, and others the said Bishops, Deans, Archdeacons, Chapters and Colledges, with the rest of the Clergy, having met together respectively, at the time and places before-mentioned respectively, and then and there, by virtue of Our said Authority granted unto them, treated of, concluded and agreed upon certain Canons, Orders, Ordinances and Constitutions, to the end and purpose by Us limited and prescribed unto them, and

have thereupon offered and presented the same unto Us, most humbly desiring us to give Our Royal Assent unto the same, according to the form of a certain Statute or Act of Parliament made in that behalf, in the five and twentieth year of the Reign of King Henry the Eighth, and by Our said Prerogative Royal and Supreme Authority in Causes Ecclesiastical, to ratifie by Our Letters Patents under Our great Seal of England, and to confirm the same, the Title and Tenour of them being word for word as ensueth.

Conſtitutions & Canons Eccleſiaſtical,

Treated upon by the Archbiſhops of *Canterbury* and *York*, Preſidents of the Convocations for the reſpective Provinces of *Canterbury* and *York*, and the reſt of the Biſhops and Clergy of thoſe Provinces: And agreed upon with the Kings Majeſties Licenſe in their ſeveral Synods begun at *London* and *York*, 1640.

In the Year of the Raign of our Soveraign Lord *CHARLES*, by the Grace of God, King of *England*, *Scotland*, *France* and *Ireland*, the Sixteenth.

I. *Concerning the Regal Power.*

WHereas ſundry Laws, Ordinances, and Conſtitutions have been formerly made for the acknowledgment and profeſſion of the moſt lawful and independent Authority of our dread Soveraign Lord, the Kings moſt Excellent Majeſty, over the State Eccleſiaſtical and Civil: We (as our duty in the firſt place binds us, and ſo far as to us appertaineth) enjoyn them all to be carefully obſerved by all perſons whom they concern, upon the penalties of the ſaid Laws and Conſtitutions expreſſed.

And for the fuller and clearer inſtruction and information of all Chriſtian people within this Realm in their duties in this particular;

We do further ordain and decree, That every Parſon, Vicar, Curate or Preacher, upon ſome one Sunday in every quarter of the year at Morning-prayer, ſhall in the place where he ſerves, treatably and audibly read theſe Explanations of the Regal Power here inſerted.

THE moſt High and Sacred Order of Kings, is of Divine Right, being the Ordinance of God Himſelf, founded in the prime Laws of Nature, and clearly eſtabliſhed by expreſs Texts both of the Old and New Teſtaments. A ſupreme Power is given to this moſt excellent Order by God Himſelf in the Scriptures, which is, That Kings ſhould Rule and Command in their ſeveral Dominions all perſons of what rank or eſtate ſoever, whether Eccleſiaſtical or Civil, and that they ſhould reſtrain and puniſh with the Temporal Sword all ſtubborn and wicked doers.

The care of Gods Church is ſo committed to Kings in the Scripture, that they are commended when the Church keeps the right way, and taxed when it runs amiſs, and therefore her Government belongs in chief unto Kings: For otherwiſe one man would be commended for anothers care, and taxed but for anothers negligence, which is not Gods way.

The Power to call and diſſolve Councils both National and Provincial, is the true right of all Chriſtian Kings within their own Realms and Territories: And when in the firſt times of Chriſts Church, Prelates uſed this Power, 'twas therefore only becauſe in thoſe days they had no Chriſtian Kings: And it was then ſo only uſed as in times of perſecution, that is, with ſuppoſition (in caſe it were required) of ſubmitting their very lives unto

unto the very Laws and Commands even of thoſe Pagan Princes, that they might not ſo much as ſeem to diſturb their Civil Government, which Chriſt came to confirm, but by no means to undermine.

For any perſon or perſons to ſet up, maintain, or avow in any their ſaid Realms or Territories reſpectively, under any pretence whatſoever, any independent Coactive Power, either Papal or Popular, (whether directly or indirectly) is to undermine their great Royal Office, and cunningly to overthrow that moſt ſacred Ordinance, which God Himſelf hath eſtabliſhed: And ſo is treaſonable againſt God, as well as againſt the King.

For Subjects to bear Arms againſt their Kings, Offenſive or Defenſive, upon any pretence whatſoever, is at leaſt to reſiſt the Powers, which are ordained of God: And though they do not invade, but only reſiſt, St. *Paul* tells them plainly, *They ſhall receive to themſelves damnation.*

And although Tribute, and Cuſtom, and Aid, and Subſidy, and all manner of neceſſary ſupport and ſupply, be reſpectively due to Kings from their Subjects by the Law of God, Nature, and Nations, for the publick defence, care and protection of them; yet nevertheleſs, Subjects have not only poſſeſſion of, but a true and juſt right, title and propriety to, and in all their Goods and Eſtates; and ought to have: And theſe two are ſo far from croſſing one another, that they mutually go together, for the honourable and comfortable ſupport of both. For as it is the duty of the Subjects to ſupply their King: ſo is it part of the Kingly Office to ſupport his Subjects in the property and freedom of their Eſtates.

And if any Parſon, Vicar, Curate, or Preacher, ſhall voluntarily or careleſly neglect his duty in publiſhing the ſaid Explications and Concluſions, according to the Or-

der

der above deſcribed, he ſhall be ſuſpended by his Ordinary, till ſuch time as upon his penitence he ſhall give ſufficient aſſurance, or evidence of his amendment; and in caſe he be of any exempt juriſdiction, he ſhall be cenſurable to his Majeſties Commiſſioners for Cauſes Eccleſiaſtical.

And we do alſo hereby require all Archbiſhops, Biſhops, and all other inferiour Prieſts and Miniſters, that they Preach, Teach, and Exhort their People to obey, honour, and ſerve their King; and that they preſume not to ſpeak of His Majeſties Power in any other way than in this Canon is expreſſed.

And if any Parſon, Vicar, Curate, Preacher, or any other Eccleſiaſtical Perſon whatſoever, any Dean, Canon, or Prebendary of any Collegiate or Cathedral Church, any Member or Student of Colledge or Hall, or any Reader of Divinity or Humanity in either of the Univerſities, or elſewhere, ſhall in any Sermon, Lecture, Common-place, Determination or Diſputation, either by word or writing, publickly maintain or abet any Poſition or Concluſion, in oppoſition, or impeachment of the aforeſaid Explications, or any part or Article of them, he ſhall forthwith by the Power of His Majeſties Commiſſioners for Cauſes Eccleſiaſtical, be excommunicated till he repent, and ſuſpended two years from all the Profits of his Benefice, or other Eccleſiaſtical, Academical, or Scholaſtical Preferments: And if he ſo offend a ſecond time, he ſhall be deprived from all his Spiritual Promotions, of what nature or degree ſoever they be.

Provided always, that if the offence aforeſaid be given in either of the Univerſities, by Men not having any Benefice or Eccleſiaſtical Preferment, that then the Delinquent ſhall be cenſured by the ordinary Authority in ſuch caſes of that Univerſity reſpectively, wherein the ſaid fault ſhall be committed.

II. *For*

II. *For the better keeping of the day of His Majeſties moſt happy Inauguration.*

THe Synod taking into conſideration the moſt ineſtimable benefits which this Church enjoyeth, under the peaceable and bleſſed Government of our dread Sovereign Lord King *CHARLES*; and finding that as well the godly Chriſtian Emperors in the former times, as our own moſt Religious Princes ſince the Reformation, have cauſed the days of their Inaugurations to be publickly celebrated by all their Subjects with Prayers and Thankſgiving to Almighty God; and that there is a particular form of Prayer appointed by Authority for that day and purpoſe: and yet withal conſidering how negligent ſome people are in obſervance of this day, in many places of this Kingdom; Doth therefore decree and ordain, That all manner of perſons within the Church of *England*, ſhall from henceforth celebrate and keep the morning of the ſaid day in coming diligently and reverently unto their Pariſh Church or Chappel at the time of Prayer, & there continuing all the while that the Prayers, Preaching, or other ſervice of the day endureth: in teſtimony of their humble gratitude to God for ſo great a bleſſing, and dutiful affections to ſo benign and merciful a Soveraign. And for the better execution of this our Ordinance, the holy Synod doth ſtraightly require and charge, and by authority hereof enableth all Archbiſhops, Biſhops, Deans, Deans and Chapters, Archdeacons, and other Eccleſiaſtical perſons, having exempt or peculiar juriſdiction; as alſo all Chancellors, Commiſſaries, and Officials in the Church of *England*, that they enquire into the keeping of the ſame in their Viſitations, and puniſh ſuch as they ſhall find to be delinquent, according as by Law they are to cenſure, & puniſh thoſe who wilfully abſent themſelves from

from Church on Holy-days. And that the ſaid day may be the better obſerved, we do enjoyn, that all Church-wardens ſhall provide, at the Pariſh-charge, two of thoſe Books at leaſt, appointed for that day; and if there be any want of the ſaid Book in any Pariſh, they ſhall preſent the ſame at all Viſitations reſpectively.

III. *For the ſuppreſſing of the growth of Popery.*

ALL and every Eccleſiaſtical perſons, of what rank or condition ſoever, Archbiſhops, and Biſhops, Deans, Archdeacons, all having exempt or peculiar juriſdiction, with their ſeveral Chancellors, Commiſſaries, and Officials, all perſons intruſted with cure of Souls, ſhall uſe reſpectively all poſſible care and diligence by conferring privately with the parties, and by cenſures of the Church in inferiour and higher Courts, as alſo by complaints unto the Secular Power, to reduce all ſuch to the Church of *England*, who are miſled into Popiſh Superſtition.

And firſt, theſe private conferences ſhall be performed in each ſeveral Dioceſs, either by the Biſhop in perſon, if his occaſion will permit it, or by ſome one or more learned Miniſters at his ſpecial appointment, and the ſaid Biſhop ſhall alſo deſign the time and place of the ſaid ſeveral conferences, and all ſuch perſons as ſhall be preſent thereat: which if Recuſants refuſe to obſerve, they ſhall be taken for obſtinate, and ſo certified to the Biſhop. And if the ſaid time and place be not obſerved by the Miniſter or Miniſters ſo appointed, they ſhall be ſuſpended by their Ordinary for the ſpace of ſix months, without a very reaſonable cauſe alledged to the contrary. Provided that they be not ſent above ten miles from their dwelling.

If the ſaid Conferences prevail not, the Church muſt and ſhall come to her Cenſures; and to make way for them, the ſaid Eccleſiaſtical perſons ſhall carefully inform them-

themselves in the places belonging to their several charges, of all Recusants above the age of twelve years, both of such as come not at all to Church, as also of those who coming sometimes thither, do yet refuse to receive the holy Eucharist with us; and likewise of all those, who shall either say or hear Mass, and they shall in a more especial manner enquire out all those, who are either dangerously active to seduce any Persons from the Communion of the Church of *England*, or seditiously busie to dissuade his Majesties Subjects from taking the Oath of Allegiance, together with all them who abused by their Sophistry, refuse to take the said Oath.

And we straightly command all Parsons, Vicars and Curates, that they carefully and severally present at all Visitations, the Names and Sirnames of the Delinquents of these several kinds in their own Parishes, under pain of suspension for six months.

And likewise we straightly enjoyn all Churchwardens, and the like sworn Officers whatsoever, that by virtue of their Oaths they shall present at the said Visitations the Names of such Persons, whom they know or hear of, or justly suspect to be delinquent in all or any of these particulars, and that under the pains of the highest censures of the Church: that so these Delinquents may be legally cited: and being found obstinate, they shall be Excommunicated, and such Excommunication shall be pronounced both in the Cathedral Church of the Diocess, and in the several Parishes where such Recusants live, and every third month they shall be again publickly repeated in the places aforesaid, that all may take notice of those Sentences.

And because there are places which either have, or pretend to have exemptions, in which such Delinquents do usually affect to make their aboad: Therefore we enjoyn, that all Bishops shall within their several Dioceses

ſend unto ſuch places one or more of their Chaplains, or ſome of their Officers whom they may relie on, to make ſtrict enquiry after Offenders in thoſe kinds, who diligently returning their information accordingly, the ſaid Biſhop ſhall certifie ſuch informations to his Metropolitan, that the aforeſaid proceedings may forthwith iſſue from ſome higher Courts in theſe caſes, whereof by reaſon of the ſaid exemptions, the inferiour Courts can take no cognizance.

But if neither conferring nor cenſures will prevail with ſuch perſons, the Church hath no way left but complaints to the ſecular power; and for them we ſtreightly enjoin, that all Deans and Archdeacons, and all having inferiour or exempt Juriſdiction, ſhall every year within ſix months after any Viſitation by them holden, make Certificate unto their ſeveral Biſhops, or Archbiſhop, (if it be within his Dioceſs) under their Seal of Office, of all ſuch perſons who have been preſented unto them as aforeſaid, under pain of ſuſpenſion from their ſaid Juriſdictions by the ſpace of one whole year.

And we in like manner enjoin all Archbiſhops and Biſhops, that once every year at the leaſt, they certifie under their Epiſcopal Seal in Parchment, unto the Juſtices of Aſſize of every County in the Circuits and within their Dioceſes reſpectively, the names and ſirnames not only of thoſe who have been preſented unto them from the ſaid Deans, Archdeacons, &c. but of thoſe alſo who upon the Oaths of Church-wardens and other Sworn-men at their Viſitations, or upon the information of Miniſters imployed in the ſaid Conferences, have been preſented unto them, that ſo the ſaid intended proceedings may have the more ſpeedy and the more general ſucceſs.

In particular, it ſhall be carefully inquired into at all Viſitations under the Oaths of the Church-wardens and other Sworn-men, what Recuſants or Popiſh perſons have been

been either Married or Buried, or have had their Children baptized otherwiſe than according to the Rules and Forms eſtabliſhed in the Church of *England*; and the names of ſuch Delinquents (if they can learn them, or otherwiſe ſuch names as for the time they carry) ſhall be as aforeſaid given up to the Biſhop, who ſhall preſent them to the Juſtices of Aſſize, to be puniſhed according to the Statutes.

And for the education of Recuſants Children, ſince, by Canon already eſtabliſhed, no Man can teach School (no not in any private houſe) except he be allowed by the Ordinary of the place, and withal have ſubſcribed to the Articles of Religion eſtabliſhed in the Church of *England*: We therefore ſtraightly enjoyn, That forthwith at all Viſitations there be diligent enquiry made by the Churchwardens or other ſworn Eccleſiaſtical Officers of each Pariſh, under their Oaths, who are employed as School-maſters to the Children of Recuſants; and that their ſeveral names be preſented to the Biſhop of the Dioceſs, who citing the ſaid School-maſters, ſhall make diligent ſearch whether they have ſubſcribed or no; and if they, or any of them be found to refuſe ſubſcription, they ſhall be forbidden to teach hereafter, and cenſured for their former preſumption; and withal the names of him or them that entertain ſuch a School-maſter, ſhall be certified to the Biſhop of the Dioceſs, who ſhall at the next Aſſize preſent them to the Judges to be proceeded againſt according to the Statutes. And if they ſubſcribe, enquiry ſhall be made what care they take for the inſtruction of the ſaid Children in the Catechiſm eſtabliſhed in the Book of Common-prayer. And all Ordinaries ſhall cenſure thoſe whom they find negligent in the ſaid inſtruction; and if it ſhall appear, that the Parents of the ſaid children do forbid ſuch School-maſters to bring them up in the Doctrine of the Church of *England*, they ſhall notwithſtanding do their

duty; and if thereupon the said Parents shall take away their Children, the said School masters shall forthwith give up their names unto the Bishop of the Diocese, who shall take care to return them to the Justices of Assize in manner and form aforesaid. And because some may cunningly elude this Decree, by sending their Children to be bred beyond the Seas, Therefore we ordain, That the Church-wardens and other sworn Ecclesiastical Officers, shall likewise make careful enquiry, and give in upon their Oaths at all Visitations, the Names of such Recusants children who are so sent beyond the Seas to be bred there, or whom they probably suspect to be so sent: which names as aforesaid shall be given up to the Bishop, and from him returned to the Judges as aforesaid, that their Parents, who so send them, may be punished according to Law. Provided always that this Canon shall not take away or derogate from any Power or Authority already given or established by any other Canon now in force.

And all the said complaints or Certificates shall be presented up to the Judges in their several Circuits by the Bishop's Register, or some other of his Deputies immediately after the publishing of his Majesties Commission, or at the end of the Charge, which shall be then given by the Judge. And this upon pain of Suspension for three months.

This Sacred Synod doth earnestly intreat the said Reverend Justices of Assize, to be careful in the execution of the said Laws committed to their trust, as they will answer to God for the daily increase of this grosse kind of superstition. And further, we shall also exhort all Judges, whether Ecclesiastical or Temporal upon the like account, that they would not admit in any of their Courts any vexatious Complaint, suit or sute, or Presentments against any Minister, Church-wardens, Questmen, Sidemen, or other Church-Officers for the making of any such Presentments.

And

And laſtly, We enjoyn that every Biſhop ſhall once in every year ſend into his Majeſties High Court of Chancery, a *Significavit* of the names and ſirnames of all ſuch Recuſants who have ſtood excommunicated beyond the time limited by the Law, and ſhall deſire that the Writ *De excommunicato capiendo* might be at once ſent out againſt them all *Ex officio*. And for the better execution of this Decree, this preſent Synod doth moſt humbly beſeech his moſt Sacred Majeſty, that the Officers of the ſaid High Court of Chancery, whom it ſhall concern, may be commanded to ſend out the aforeſaid Writ from time to time as is deſired, for that it would much exhauſt the particular Eſtates of the Ordinaries, to ſue out ſeveral Writs at their own charge. And that the like command alſo may be laid upon the Sheriffs and their Deputies, for the due and faithful execution of the ſaid Writs, as often as they ſhall be brought unto them.

And to the end that this Canon may take the better and ſpeedier effect, and not to be deluded or delayed; We further Decree and Ordain, That no Popiſh Recuſant, who ſhall perſiſt in the ſaid ſentence of Excommunication beyond the time preſcribed by Law, ſhall be abſolved by virtue of any Appeal in any Eccleſiaſtical Court, unleſs the ſaid party ſhall firſt in his or her own Perſon, and not by a Proctor, take the uſual Oath *De parendo Juri, & ſtando mandatis Eccleſiæ.*

IV. *Againſt Socinianiſm.*

WHereas much miſchief is already done in the Church of God by the ſpreading of the damnable and curſed Hereſie of *Socinianiſm*, as being a complication of many ancient Hereſies condemned by the four firſt general Councils, and contrariant to the Articles of Religion now eſtabliſhed in the Church of *England*. And whereas

whereas it is too apparent that the ſaid wicked and blaſphemous errors are unhappily dilated by the frequent divulgation and diſperſion of dangerous Books, written in favour and furtherance of the ſame, whereby many, eſpecially of the younger or unſetled ſort of People, may be poyſoned and infected: It is therefore decreed by this preſent Synod, that no Stationer, Printer, or Importer of the ſaid Books, or any other perſon whatſoever, ſhall print, buy, ſell or diſperſe any Book broaching or maintaining of the ſaid abominable Doctrine or Poſitions, upon pain of Excommunication *ipſo facto* to be thereupon incurred: And we require all Ordinaries upon pain of the Cenſures of the Church, that beſide the Excommunication aforeſaid, they do certifie their names and offences under their Epiſcopal Seal to the Metropolitan, by him to be delivered to his Majeſties Attorney-General for the time being, to be proceeded withal according to the late Decree in the Honorable Court of Star-Chamber, againſt the ſpreaders of prohibited Books. And that no Preacher ſhall preſume to vent any ſuch Doctrine in any Sermon under pain of Excommunication for the firſt offence, and Deprivation for the ſecond. And that no Student in either of the Univerſities of this Land, nor any perſon in holy Orders, (excepting Graduates in Divinity, or ſuch as have Epiſcopal or Archidiaconal Juriſdiction, or Doctors of Law in holy Orders) ſhall be ſuffered to have or read any ſuch Socinian Book or Diſcoure, under pain (if the offendor live in the Univerſity) that he ſhall be puniſhed according to the ſtricteſt Statutes provided there againſt the publiſhing, reading or maintaining of falſe Doctrine: or if he live in the City or Country abroad, of a Suſpenſion for the firſt offence, and Excommunication for the ſecond, and Deprivation for the third, unleſs he will abſolutely and *in terminis* abjure the ſame. And if any Lay-man ſhall be ſeduced into this opinion, and be convicted

convicted of it, he ſhall be Excommunicated, and not abſolved but upon due repentance and abjuration, and that before the Metropolitan, or his own Biſhop at the leaſt. And we likewiſe enjoyn, that ſuch Books, if they be found in any prohibited hand, ſhall be immediately burned: and that there be a diligent ſearch made by the appointment of the Ordinary after all ſuch Books, in what hands ſoever, except they be now in the hands of any Graduate in Divinity, and ſuch as have Epiſcopal or Archidiaconal Juriſdiction, or any Doctor of Laws in holy Orders as aforeſaid; and that all who now have them, except before excepted, be ſtrictly commanded to bring in the ſaid Books in the Univerſities to the Vice-chancellors, and out of the Univerſities to the Biſhops, who ſhall return them to ſuch whom they dare truſt with the reading of the ſaid Books, and ſhall cauſe the reſt to be burned. And we farther enjoin, that diligent enquiry be made after all ſuch that ſhall maintain and defend the aforeſaid Socinianiſm; and when any ſuch ſhall be detected, that they be complained of to the ſeveral Biſhops reſpectively, who are required by this Synod to repreſs them from any ſuch propagation of the aforeſaid wicked and deteſtable Opinions.

V. *Againſt Sectaries.*

WHereas there is a proviſion now made by a Canon for the ſuppreſſing of Popery, and the growth thereof by ſubjecting all Popiſh Recuſants to the greateſt ſeverity of Eccleſiaſtical Cenſures in that behalf: This preſent Synod well knowing that there are other Sects which endeavour the ſubverſion both of the Doctrine and Diſcipline of the Church of *England* no leſs than Papiſts do, although by another way; for the preventing thereof, doth hereby decree and ordain, That all thoſe proceedings and penalties which are mentioned in the aforeſaid

Canon

Canon againſt Popiſh Recuſants as far as they ſhall be appliable, ſhall ſtand in full force and vigour againſt all *Anabaptiſts*, *Browniſts*, *Separatiſts*, *Familiſts*, or other Sect or Sects, perſon or perſons whatſoever, who do or ſhall either obſtinately refuſe, or ordinarily, not having a lawful impediment (that is, for the ſpace of a month) neglect to repair to their Pariſh Churches or Chappels where they inhabit for the hearing of Divine Service eſtabliſhed, and receiving of the holy Communion, according to Law.

And we do alſo further decree and ordain, That the Clauſe contained in the Canon now made by this Synod againſt the Books of Socinianiſm, ſhall alſo extend to the Makers, Importers, Printers and Publiſhers or Diſperſers of any Book, Writing, or ſcandalous Pamphlet deviſed againſt the Diſcipline and Government of the Church of *England*, and unto the Maintainers and Abettors of any Opinion or Doctrine againſt the ſame.

And further, becauſe there are ſprung up among us a ſort of factious people, deſpiſers and depravers of the Book of Common-Prayer, who do not according to the Law reſort to their Pariſh-Church or Chappel to join in Publick Prayers, Service and Worſhip of God with the Congregation, contenting themſelves with the hearing of Sermons only, thinking thereby to avoid the penalties due to ſuch as wholly abſent themſelves from the Church: We therefore for the reſtraint of all ſuch wilful contemners or neglecters of the Service of God, do ordain, That the Church or Chappel-wardens, and Queſtmen, or Sidemen of every Pariſh, ſhall be careful to enquire out all ſuch diſaffected perſons, and ſhall preſent the Names of all ſuch Delinquents at all Viſitations of Biſhops, and other Ordinaries; and that the ſame proceedings and penalties mentioned in the Canon aforeſaid reſpectively, ſhall be uſed againſt them as againſt other Recuſants, unleſs within one whole month after they are firſt denounced, they

ſhall

ſhall make acknowledgment and reformation of that their fault. Provided always, that this Canon ſhall not derogate from any other Canon, Law or Statute in that behalf provided againſt thoſe Sectaries.

VI. *An Oath enjoyn'd for the preventing of all Innovations in Doctrine and Government.*

THis preſent Synod (being deſirous to declare their ſincerity and conſtancy in the profeſſion of the Doctrine and Diſcipline already eſtabliſhed in the Church of *England*, and to ſecure all men againſt any ſuſpition of revolt to Popery, or any other ſuperſtition) decrees, That all Archbiſhops and Biſhops, and all other Prieſts and Deacons in places exempt or not exempt, ſhall before the ſecond day of *November* next enſuing, take this Oath following againſt all Innovation of Doctrine or Diſcipline, and this Oath ſhall be tendred them, and every of them, and all others named after in this Canon, by the Biſhop in perſon, or his Chancellour, or ſome grave Divines named and appointed by the Biſhop under the Seal; and the ſaid Oath ſhall be taken in the preſence of a publick Notary, who is hereby required to make an Act of it, leaving the Univerſities to the Proviſion which follows.

The Oath is,

I A. B. *do ſwear, That I do approve the Doctrine and Diſcipline or Government eſtabliſhed in the Church of* England, *as containing all things neceſſary to ſalvation: And that I will not endeavour by my ſelf or any other, directly or indirectly, to bring in any Popiſh Doctrine, contrary to that which is ſo eſtabliſhed: nor will I ever give my conſent to alter the Government of this Church, by Archbiſhops, Biſhops, Deans, and Archdeacons, &c. as it ſtands now eſtabliſhed, and as by right it ought to ſtand, nor yet ever to*

ſubject it to the uſurpations and ſuperſtitions of the See of Rome. *And all theſe things I do plainly and ſincerely acknowledge and ſwear, according to the plain and common ſenſe and underſtanding of the ſame words, without any equivocation, or mental evaſion, or ſecret reſervation whatſoever. And this I do heartily, willingly, and truly, upon the faith of a Chriſtian.* So help me God in Jeſus Chriſt.

And if any man Beneficed or Dignified in the Church of *England*, or any other Eccleſiaſtical perſon, ſhall refuſe to take this Oath, the Biſhop ſhall give him a months time to inform himſelf; and at the months end, if he refuſe to take it, he ſhall be ſuſpended *ab Officio*, and have a ſecond month granted: and if then he refuſe to take it, he ſhall be ſuſpended *ab officio & beneficio*, and have a third month granted him for his better information; but if at the end of that month he refuſe to take the Oath above-named, he ſhall by the Biſhop be deprived of all his Eccleſiaſtical Promotions whatſoever, and execution of his function which he holds in the Church of *England*.

We likewiſe Conſtitute and Ordain, That all Maſters of Arts, (the ſons of Noble-men only excepted) all Batchelors and Doctors in Divinity, Law or Phyſick, all that are licenſed to practiſe Phyſick, all Regiſters, Actuaries and Proctors, all School-maſters, all ſuch as being Natives or naturalized, do come to be incorporated into the Univerſities here, having taken a Degree in any foreign Univerſity, ſhall be bound to take the ſaid Oath. And we command all Governors of Colledges and Halls in either of the Univerſities, that they adminiſter the ſaid Oath to all perſons reſident in their ſeveral Houſes that have taken the Degrees before mentioned in this Canon, within ſix months after the publication hereof.

And we likewiſe Conſtitute, That all Biſhops ſhall be bound to give the ſaid Oath unto all thoſe to whom they give

give holy Orders at the time of their Ordination, or to whomſoever they give Collation, Inſtitution or Licenſe, to Preach, or ſerve any Cure.

VII. *A Declaration concerning ſome Rites and Ceremonies.*

BEcauſe it is generally to be be wiſhed, that unity of Faith were accompanied with uniformity of practice, in the outward worſhip and ſervice of God; chiefly for the avoiding of groundleſs ſuſpitions of thoſe who are weak, and the malitious aſperſions of the profeſſed Enemies of our Religion; the one fearing the Innovations, the other flattering themſelves with the vain hope of our backſlidings unto their Popiſh ſuperſtition, by reaſon of the ſituation of the Communion-Table, and the approaches thereunto, the Synod declareth as followeth:

That the ſtanding of the Communion-Table ſide-way under the Eaſt-window of every Chancel or Chappel, is in its own nature indifferent, neither commanded nor condemned by the Word of God, either expreſly, or by immediate deduction, and therefore that no Religion is to be placed therein, or ſcruple to be made thereon. And albeit at the time of Reforming this Church from that groſs ſuperſtition of Popery, it was carefully provided that all means ſhould be uſed to root out of the minds of the people, both the inclination thereunto, and memory thereof; eſpecially of the Idolatry committed in the Maſs, for which cauſe all Popiſh Altars were demoliſhed: yet notwithſtanding it was then ordered by the Injunctions and Advertiſements of Queen *Elizabeth* of bleſſed memory, that the holy Tables ſhould ſtand in the place where the Altars ſtood, and accordingly have been continued in the Royal Chappels of three famous and pious Princes, and in moſt Cathedral, and ſome Parochial Churches, which doth ſufficiently acquit the manner of placeing the ſaid

Tables from any illegality, or juſt ſuſpition of Popiſh ſuperſtition or innovation. And therefore we judge it fit and convenient, that all Churches and Chappels do conform themſelves in this particular to the example of the Cathedral or Mother Churches, ſaving always the general liberty left to the Biſhop by Law, during the time of Adminiſtration of the holy Communion. And we declare that this ſituation of the holy Table, doth not imply that it is, or ought to be eſteemed a true and proper Altar, whereon Chriſt is again really ſacrificed: but it is, and may be called an Altar by us, in that ſenſe in which the Primitive Church called it an Altar, and in no other.

And becauſe experience hath ſhewed us, how irreverent the behaviour of many people is in many places, ſome leaning, others caſting their hats, and ſome ſitting upon, ſome ſtanding, and others ſitting under the Communion-Table in time of Divine Service: for the avoiding of theſe and the like abuſes, it is thought meet and convenient by this preſent Synod, that the ſaid Communion-Tables in all Chancels or Chappels be decently ſevered with Rails, to preſerve them from ſuch or worſe profanations.

And becauſe the Adminiſtration of holy things is to be performed with all poſſible decency and reverence, therefore we judge it fit and convenient, according to the word of the Service-Book eſtabliſhed by Act of Parliament, *Draw near, &c.* that all Communicants with all humble reverence ſhall draw near and approach to the holy Table, there to receive the Divine Myſteries, which have heretofore in ſome places been unfitly carried up and down by the Miniſter, unleſs it ſhall be otherwiſe appointed in reſpect of the incapacity of the place, or other inconvenience, by the Biſhop himſelf in his juriſdiction, and other Ordinaries reſpectively in theirs.

And

And laſtly, Whereas the Church is the houſe of God, dedicated to his holy Worſhip, and therefore ought to mind us, both of the greatneſs and goodneſs of his Divine Majeſty, certain it is that the acknowledgment thereof, not only inwardly in our hearts, but alſo outwardly with our bodies, muſt needs be pious in it ſelf, profitable unto us, and edifying unto others. We therefore think it very meet and behoveful, and heartily commend it to all good and well-affected people, members of this Church, that they be ready to render unto the Lord the ſaid acknowledgment, by doing reverence and obeyſance, both at their coming in, and going out of the ſaid Churches, Chancels or Chappels, according to the moſt ancient cuſtom of the primitive Church in the pureſt times, and of this Church alſo for many years of the Reign of Queen *Elizabeth*. The reviving therefore of this ancient and laudable Cuſtom, we heartily commend to the ſerious conſideration of all good people, not with any intention to exhibit any Religious Worſhip to the Communion-Table, the Eaſt, or Church, or any thing therein contained in ſo doing, or to perform the ſaid geſture in the celebration of the holy Euchariſt, upon any opinion of a corporal preſence of the body of *Jeſus Chriſt* on the holy Table, or in myſtical Elements, but only for the advancement of Gods Majeſty, and to give him alone that honour and glory that is due unto him, and no otherwiſe; and in the practiſe or omiſſion of this Rite, we deſire that the Rule of Charity preſcribed by the Apoſtle, may be obſerved, which is, That they which uſe this Rite, deſpiſe not them who uſe it not; and that they who uſe it not, condemn not thoſe that uſe it.

VIII. Of

VIII. *Of Preaching for Conformity.*

WHereas the Preaching of Order and Decency, according to St. *Pauls* Rule, doth conduce to edification; it is required, that all Preachers, (as well Beneficed men as others) ſhall poſitively and plainly Preach and Inſtruct the People in their publick Sermons twice in the year at leaſt, that the Rites and Ceremonies now eſtabliſhed in the Church of *England*, are lawful and commendable; and that they the ſaid people and others ought to conform themſelves in their practice to all the ſaid Rites and Ceremonies; and that the people and others ought willingly to ſubmit themſelves unto the Authority and Government of the Church, as it is now eſtabliſhed under the Kings Majeſty. And if any Preacher ſhall refuſe or neglect to do according to this Canon, let him be ſuſpended by his Ordinary during the time of his refuſal, or wilful forbearance to do thereafter.

IX. *One Book of Articles of Enquiry to be uſed at all Parochial Viſitations.*

FOr the better ſetling of an Uniformity in the outward Government and Adminiſtration of the Church, and for the more preventing of juſt grievances which may be laid upon Church-wardens & other ſworn-men, by any impertinent, inconvenient, or illegal Enquiries in the Articles for Eccleſiaſtical Viſitations: This Synod hath now cauſed a Summary or Collection of Viſitory Articles (out of the Rubricks of the Service-Book, and the Canons and warrantable rules of the Church) to be made, and for future Direction to be depoſited in the Records of the Archbiſhop of *Canterbury*: and we do decree and ordain, That from henceforth no Biſhop or other perſon

perſon whatſoever having right to hold, uſe, or exerciſe any Parochial Viſitation, (ſhall under the pain of a months ſuſpenſion upon a Biſhop, and two months upon any other Ordinary that is delinquent, and this to be incurred *ipſo facto*) cauſe to be printed or publiſhed, or otherwiſe to be given in charge to the Church-wardens, or to any other perſons which ſhall be ſworn to make Preſentments, any other Articles or forms of enquiry upon Oath, than ſuch only as ſhall be approved and *in terminis* allowed unto him (upon due requeſt made) by his Metropolitan under his Seal of Office.

Provided always, that after the end of three years next following the date of theſe preſents, the Metropolitan ſhall not either at the inſtance of thoſe which have right to hold Parochial Viſitations, or upon any other occaſion, make any addition or dimnuition from that allowance to any Biſhop of Viſitory Articles, which he did laſt before (in any Dioceſs within this Province) approve of; But calling for the ſame, ſhall hold and give that only for a perpetual Rule, and then every Pariſh ſhall be bound only to take the ſaid Book from the Archdeacons and other having a peculiar or exempt Juriſdiction, but once from that time, in three years, in caſe they do make it appear they have the ſaid Book remaining in their publick Cheſt for the uſe of the Pariſh: And from every Biſhop they ſhall receive the ſaid Articles at the Epiſcopal Viſitation only, and in manner and form as formerly they have been accuſtomed to do, and at no greater price than what hath been uſually paid in the ſaid Dioceſs reſpectively.

X. *Concerning the Converſation of the Clergy.*

THe ſober, grave, and exemplary Converſation of all thoſe that are imployed in Adminiſtration of holy things, being of great avail for the furtherance of Piety;

It

It hath been the religious care of the Church of *England* ſtrictly to enjoyn to all and every one of her Clergy, a pious, regular, and inoffenſive demeanour, and to prohibit all looſe and ſcandalous carriage by ſevere cenſures to be inflicted upon ſuch Delinquents, as appears by the 74 and 75 Canons, *Anno* 1603. provided to this purpoſe.

For the more effectual ſucceſs of which pious and neceſſary care, this preſent Synod ſtraightly charges all Clergy-men in this Church, that ſetting before their eyes the Glory of God, the holineſs of their calling, and the edification of the people committed to them, they carefully avoid all exceſs and diſorder, and that by their Chriſtian and religious converſation they ſhine forth as lights unto others in all Godlineſs and honeſty.

And we alſo require all thoſe to whom the Government of the Clergy of this Church is committed, that they ſet themſelves to countenance and encourage godlineſs, gravity, ſobriety, and all unblameable converſation in the Miniſters of this Church, and that according to the power with which they are intruſted, they diligently labour by the due execution of the above-named Canons, and all other Eccleſiaſtical proviſions made for this end, to reform all offenſive and ſcandalous perſons, if any be in the Miniſtery, as they tender the welfare and proſpering of Piety and Religion, and as they will anſwer to God for thoſe ſcandals, which through their remiſneſs and neglect ſhall ariſe and grow in this Church of Chriſt.

XI. *Chancellours Patents.*

FOr the better remedying and redreſs of ſuch abuſes as are complained of in the Eccleſiaſtical Courts, the Synod doth decree and ordain, That hereafter no Biſhop ſhall grant any Patent to any Chancellor, Commiſſary, or Official, for any longer term than the life of the Grantee only,

only, nor otherwiſe than with expreſs reſervation to himſelf and his Succeſſours, of the power to execute the ſaid place, either alone, or with the Chancellour, if the Biſhop ſhall pleaſe to do the ſame, ſaving always to the ſaid Chancellours, *&c.* the Fees accuſtomably taken for executing the ſaid juriſdiction. And that in all ſuch Patents, the Biſhop ſhall keep in his own hands the power of Inſtitution unto Benefices, as alſo of giving Licenſes to preach or keep School. And further, that no Dean and Chapter confirm any Patent of any Chancellour, Commiſſaires, or Officials place, wherein the ſaid conditions are not expreſſed *ſub pœna ſuſpenſionis*, to the Dean (or his *locum tenens* if he paſs the Act in his abſence) and to every Canon or Prebendary, voting to the confirmation of the ſaid Act to be inflicted by the Archbiſhop of the Province. And further, the holy Synod doth decree and ordain, That no reward ſhall be taken for any Chancellours, Commiſſaires or Officials place under the heavieſt Cenſures of the Church.

XII. *Chancellours alone not to cenſure any of the Clergy in ſundry Caſes.*

THat no Chancellour, Commiſſary, or Official, unleſs he be in holy Orders, ſhall proceed to Suſpenſion, or any higher cenſure againſt any of the Clergy in any criminal cauſe, other than neglect of apperance, upon legal citing, but that all ſuch cauſes ſhall be heard by the Biſhop in perſon, or with the aſſiſtance of his Chancellour, or Commiſſary; or if the Biſhops occaſions will not permit, then by his Chancellour or Commiſſary, and two grave dignified or beneficed Miniſters of the Dioceſs to be aſſigned by the Biſhop, under his Epiſcopal Seal, who ſhall hear and cenſure the ſaid cauſe in the Conſiſtory.

XIII. *Excommunication and Abſolution not to be pronounced but by a Prieſt.*

THat no Excommunications or Abſolutions ſhall be good or valid in Law, except they be pronounced either by the Biſhop in perſon, or by ſome other in holy Orders, having Eccleſiaſtical Juriſdiction, or by ſome grave Miniſter beneficed in the Dioceſs, being a Maſter of Arts, at leaſt, and appointed by the Biſhop, and the Prieſts name pronouncing ſuch ſentence of Excommunication or Abſolution to be expreſſed in the Inſtrument iſſuing under Seal out of the Court. And that no ſuch Miniſter ſhall pronounce any ſentence of Abſolution but in open Conſiſtory, or at the leaſt in a Church or Chappel, the penitent humbly craving and taking Abſolution upon his knees, and having firſt taken the Oath, *De parendo juri & ſtando mandatis Eccleſiæ.* And that no Parſon, Vicar or Curate, *ſub pœna ſuſpenſionis*, ſhall declare any of his or their Pariſhioners to be Excommunicate, or ſhall admit any of them ſo Excommunicate into the Church, and there declare them to be abſolved, except they firſt receive ſuch Excommunications and Abſolutions under the Seal of the Eccleſiaſtical Judge, from whom it cometh.

XIV. *Concerning Commutations, and the diſpoſing of them.*

THat no Chancellour, Commiſſary or Official, ſhall have power to commute any penance in whole, or in parts but either together with the Biſhop in perſon, or with his privity in writing, or if by himſelf, there he ſhall give up a full and juſt account of all ſuch Commutations once every year at *Michaelmas* to the

the Biſhop, who ſhall, with his Chancellour, ſee that all ſuch moneys be diſpoſed of to charitable and publick uſes, according to Law. And if any Chancellour or other having Juriſdiction as aforeſaid, ſhall not make ſuch a juſt account to the Biſhop, and be found guilty of it, he ſhall be ſuſpended from all exerciſe of his Juriſdiction, for the ſpace one whole year.

Always provided, that if the crime be publickly complained of, and do appear notorious, that then the Officer ſhall ſignifie to the place, from whence the complaint came, that the Delinquent hath ſatisfied the Church for his offence. And the Miniſter ſhall ſignifie it as he ſhall be directed; ſaving always to all Chancellours, and other Eccleſiaſtical Officers, their due and accuſtomable Fees, if he or they be not ſo ſuſpended as aforeſaid.

XV. *Touching concurrent Juriſdiction.*

THat in ſuch places wherein there is concurrent Juriſdiction, no Executor be cited into any Court or Office, for the ſpace of ten days after the death of the Teſtator. And that as well every Apparitor herein, as every Regiſter or Clerk that giveth or carrieth out any Citation or Proceſs to ſuch intent, before that the ſaid ten days be expired, ſhall for the firſt offence herein be ſuſpended from the execution of his Office for the ſpace of three months; and for the ſecond offence in this kind, be and ſtand excommunicated, *ipſo facto*, not to be reſtored but by the Metropolitan of the Province, or his lawful Surrogate; And that yet nevertheleſs, it be lawful for any Executor to prove ſuch Wills when they think good, within the ſaid ten days, before any Eccleſiaſtical Judge reſpectively, to whoſe Juriſdiction the ſame may or doth appertain.

XVI. *Concerning Licenſes to Marry.*

WHereas diverſes Licenſes to Marry are granted by Ordinaries, in whoſe Juriſdiction neither of the parties deſiring ſuch Licenſe is reſident, to the prejudice of the Archiepiſcopal Prerogative, to whom only the power of granting ſuch Licenſes to parties of any Juriſdiction, *per totam provinciam*, by Law belongeth; and for other great inconveniences thereupon enſuing: It is therefore decreed, That no Licenſe of Marriage ſhall be granted by any Ordinary to any Parties, unleſs one of the ſaid parties, have been commorant in the Juriſdiction of the ſaid Ordinary, for the ſpace of one whole month immediately before the ſaid Licenſe be deſired. And if any Ordinary ſhall offend herein, and be ſufficiently evinced thereof, in any of the Lord Archbiſhops Courts, he ſhall be liable to ſuch cenſure as the Lord Archbiſhop ſhall think fit to inflict. And we further decree, That one of the Conditions in the Bond of Security given by the parties taking ſuch Licenſe, ſhall be, that the ſaid parties, or one of them, have, or hath been a month commorant in the ſaid Juriſdiction, immediately before the ſaid Licenſe granted.

And the Synod decrees, That whatſoever is ordered in theſe ſix laſt Canons, concerning the Juriſdiction of Biſhops, their Chancellours and Commiſſaries, ſhall (ſo far as by Law is appliable) be in force concerning all Deans, Deans and Chapters, Collegiate Churches, Archdeacons, and all in holy Orders, having exempt or peculiar Juriſdiction, and their ſeveral Officers reſpectively.

XVII. *Againſt*

XVII. *Againſt vexatious Citations.*

AND that this Synod may prevent all grievances, which may fall upon the people by Citations into Eccleſiaſtical Courts upon pretence only of the breach of Law, without either preſentment, or any other juſt ground: This preſent Synod decrees, That for all times to come no ſuch Citation, grounded only as aforeſaid, ſhall iſſue out of any Eccleſiaſtical Court, except the ſaid Citation be ſent forth under the hand and ſeal of the Chancellour, Commiſſary, Archdeacon, or other competent Judge of the ſaid Court, within thirty days after the fault committed; and return thereof to be made the next, or ſecond Court day after the Citation ſerved at the fartheſt: and that the party ſo cited, unleſs he be convinced by two witneſſes, ſhall upon the denial of the fact upon Oath be forthwith freely diſmiſſed without any payment of Fees: provided that this Decree extend not to any grievous crime, as Schiſm, Incontinency, miſ-behaviour in the Church in time of Divine Service, obſtinate Inconformity, or the like.

WE, of Our princely inclination and Royal care for the maintenance of the present Estate and Government of the Church of England, by the Laws of this Our Realm now setled and established, having diligently, with great contentment and comfort read and considered of all these their said Canons, Orders, Ordinances and Constitutions agreed upon, as is before expressed: And finding the same such as We are perswaded will be very profitable, not only to Our Clergy, but to the whole Church of this Our Kingdom, and to all the true members of it, (if they be well observed;) have therefore for Us, Our heirs and lawful Successours, of Our especial grace, certain knowledge, and meer motion, given, and by these presents do give Our Royal Assent, according to the form of the said Statute or Act of Parliament aforesaid, to all and every of the said Canons, Ordinances and Constitutions, and to all and every thing in them contained, as they are before written. And furthermore, We do not only by Our said Prerogative Royal, and supreme Authority in Causes Ecclesiastical, ratifie, confirm and establish by these Our Letters Patents, the said Canons, Orders, Ordinances and Constitutions, and all and every thing in them contained as is aforesaid, but do likewise propound, publish, and straightly enjoin and command by Our said Authority, and by these Our Letters Patents, the same to be diligently observed, executed and equally kept by all Our loving Subjects of this Our Kingdom, both within the Provinces of Canterbury and York, in all points wherein they do or may concern every or any of them according to this Our will and pleasure hereby signified and expressed. And that likewise for the better observation

of

of them, every Minister, by what name or title soever he be called, shall in the Parish-Church or Chappel where he hath charge, read all the said Canons, Orders, Ordinances and Constitutions, at all such times, and in such manner as is prescribed in the said Canons, or any of them: The Book of the said Canons to be provided at the charge of the Parish, betwixt this and the Feast of St. Michael the Archangel next ensuing, straightly charging and commanding all Archbishops, Bishops, and all other that exercise any Ecclesiastical Jurisdiction within this Realm, every man in his place to see and procure (so much as in them lieth) all and every of the same Canons, Orders, Ordinances, and Constitutions to be in all points duly observed, not sparing to execute the penalties in them severally mentioned, upon any that shall wittingly or wilfully break or neglect to observe the same; as they tender the honour of God, the peace of the Church, the tranquillity of the Kingdom, and their duties and service to Us their King and Sovereign. In witness whereof, We have caused these Our Letters to be made Patents. Witness Our Self at Westminster, the thirtieth day of June, in the sixteenth year of Our Reign.

THE

THE TABLE.

1 *Concerning the Regal Power.*
2 *For the better keeping of the day of his Majesties most happy Inauguration.*
3 *For suppressing of the growth of Popery.*
4 *Against Socinianism.*
5 *Against Sectaries.*
6 *An Oath injoined for the preventing of all Innovations in Doctrine and Government.*
7 *A Declaration concerning some Rites and Ceremonies.*
8 *Of preaching for Conformity.*
9 *One Book of Articles of inquiry to be used at all Parochial Visitations.*
10 *Concerning the Conversation of the Clergy.*
11 *Chancellours Patents.*
12 *Chancellours alone not to censure any of the Clergy in sundry cases.*
13 *Excommunication and Absolution not to be pronounced but by a Priest.*
14 *Concerning Commutations, and the disposing of them.*
15 *Touching concurrent Jurisdictions.*
16 *Concerning Licenses to Marry.*
17 *Against vexatious Citations.*

FINIS.

THE Form of Consecration OF A CHURCH, OR CHAPPEL, And of the Place of Christian Burial.

EXEMPLIFIED
By the Right Reverend Father in God,
LANCELOT ANDREWS,
Late Lord Bishop of *Winchester.*

Bishop *Andrews* Notes upon the Liturgy.

It is not to be forgotten though it be forgotten, that who ever gave any Lands or Endowments to the Service of God, gave it in a Formal Writing, as now adays betwixt Man and Man, Sealed and Witnessed, and the Tender of the Gift was Super Altare *by the Donor on his Knees.*

LONDON:
Printed for *Blanch Pawlet* at the *Bible* in *Chancery-Lane* near *Fleetstreet.* MDCLXXXIV.

Biſhop Andrews

Form of Conſecration of a Church or Chappel, &c.

Conſecratio Capellæ *JESU*, & Cœmeterii, PER *Lancelotum* Epiſcopum *Winton.*

JUxta Southamptonienſem villam Eccleſia Beatæ Mariæ collapſa cernitur, ſolis Cancellis ad ſacros uſus ſuperſtitibus: paucæ aliquot ædes ibi in propinqua parte numerantur; cætera Parochianorum multitudo hinc inde ſparſim inhabitant in villis, tum loci longinquo intervallo, tum æſtuario longe periculoſo diviſi ab Eccleſia. Ex ea accedendi difficultate non profanæ modò plebeculæ animos facile invaſit miſera negligentia atque diſpretio divini cultus, ſed & viri probi ſedulique pietatis cultores remoram in trajectu ſæpe experti ſunt, haud ipſo quidem capitum diſcrimine eluctabilem; conſortem hujus infortunii cum ſe factum ſentiret (dum ibi loci familiam poneret) Vir ſtrenuus Richardus Smith *Armiger, heroicos pla-*

ne animos geſtans, atque inſpiratus de cælo, commune hoc religionis diſpendium privatis quingentarum aliquot librarum expenſis (aut plus eo) redemit, & Capellam egregiam, quam Deo diviniſque officiis dicari ſupplex vovet, in altera parte fluminis magnifice extruit.

Spectato probatoque Capellæ hujus Jeſu omni adparatu, adſt tandem Reverendiſſimus in Chriſto Pater, Honoraudiſſimus Lancelotus, *Epiſcopus Wintonienſis, Septembris 17. Anno* 1620. *Hora octava matutina aut circiter; erat autem dies Dominicus: Epiſcopus Capellam ſtatim ingreſſus induit ſe pontificalibus, quem ſecuti itidem (qui ipſi à ſacris domeſticis aderant,)* Matthæus & Chriſtopherus Wren, *SS. Theol. Bacc. Sacerdotalibus induuntur; Egreſſus dein cum illis Epiſcopus, convenarum magna ſtipante caterva, Fundatorem affari orditur in hæc fere verba.*

Captain *Smith*, you have been an often earneſt Suitor to me, that I would come hither to you: now that we are come hither to you, what have you to ſay to us?

Tum ille præfata humillimè Reverentia ſchedulam porrigit, quam ſuo nomine recitari cupit per Willielm. Cole, qui Epiſcopo à Regiſtris erat: eam ille (ad nutum Epiſcopi) clara voce ſic perlegit.

"IN the Name of *Richard Smith* of *Peer-tree* in the "County of *Southampton* Eſquire, Right Reverend "Father in God, I preſent unto you the ſtate of the "Village of *Weſton*, and the Hamlets, *Itchin*, *Wolſton*, "*Ridgeway*, and the part of *Bittern* Mannor (being "all of the Pariſh of St. *Maries*, neer *Southampton*, in "the Dioceſs of *Winton*) as well in his own, as in "the

"the name of the Inhabitants of the ſaid Village, "Hamlets, *&c.* wherein are many Houſholds, and "much people of all ſorts, who not only dwell far "from the Church, but are alſo divided from the ſame "by the great River of *Itchin*, where the paſſage is "very broad, and often dangerous; and very many "times on the days appointed for Common-prayer, "and that Service of God, ſo tempeſtuous, as the "River cannot be paſſed; and ſo the people go not "over at all, or if any do, yet they both go and re-"turn back in great danger, and ſomtimes not the "ſame day. Beſides, in the faireſt weather, at their "return from Church, they preſs ſo thick into the "Boat for haſte home, that often it proves dangerous; "and ever fearful, eſpecially to women with child, "old, impotent, ſickly people, and to young children; "many times alſo they are forced to Baptize their "children in private Houſes, the water not being "paſſable; and when they lie ſick, they are without "comfort to their ſouls, and dye without any Ghoſt-"ly advice or counſel; their own Miniſter not being "able to viſit them, by reaſon of the roughneſs of the "water, and other Miniſters being ſome miles off re-"mote from them.

"And thus much formerly having been preſented to "your Predeceſſor, he favourably gave leave to the "ſaid *Richard Smith* to erect a Chappel on the Eaſt-"ſide of the ſaid River, at the only proper Coſt and "Charges of him the ſaid *Richard Smith:* which "Chappel being now finiſhed with intent and pur-"poſe that it may be dedicated to the worſhip of God; "and that his Holy and Bleſſed Name might there be "honoured and called upon, by the ſaid *R. Smith* his "Family, and the Inhabitants aforeſaid, who cannot "without great danger paſs over unto their Pariſh "Church,

"Church, I, in the name of the ſaid *Richard Smith*, "and in the names of them all, do promiſe hereafter "to refuſe and renounce to put this Chappel, or any "part of it, to any profane or common uſe whatſo- "ever; and deſire it may be dedicated and conſecrated "wholly and only to religious uſes, for the Glory of "God, and the Salvation of our Souls.

"In which reſpect he *humbly* beſeecheth God to ac- "cept of this his ſincere intent and purpoſe, and he "and they are together humble Suiters unto your "Lordſhip, as Gods Miniſter, the Biſhop and Ordinary "of this Dioceſs, in Gods ſtead, to accept of this his "Free-will offering; and to decree this *Chappel* to be "ſevered from all common and prophane uſes, and ſo "to ſever it: as alſo by the Word of God and "Prayer, and other Spiritual and Religious Duties, to "dedicate and conſecrate it to the ſacred Name of "God, and to his Service and Worſhip only; promi- "ſing that we will ever hold it as an holy Place, even "as Gods Houſe, and uſe it accordingly; and that "we will, from time to time, and ever hereafter, as need "ſhall be, ſee it conveniently repaired, and decently "furniſht, in ſuch ſort as a Chappel ought to be; "And that we will procure us ſome ſufficient Clerk, "being in the Holy Order of Prieſthood by your "Lordſhip, as Ordinary of that place, and by your Suc- "ceſſors to be allowed and licens'd, and unto him to "yeild competent *Maintenance*, to the end that he may "take upon him the *Cure* of the ſaid Chappel; and "duly ſay divine Service in the ſame, at times appoint- "ed; and perform all other ſuch offices and duties, "as by the Canons of that Church, and the Laws of "the Realm, every Curate is bound to perform.

Poſt hæc Epiſcopus.

CAptain *Smith*, is this the Deſire of you and your Neighbours?

Quo affirmato, Ille:

In the Name of God let us begin.

Orditur igitur à Pſalmo 24.

THe earth is the Lords, and all that is therein, *&c.*

Alterni vero reſpondent uterque Sacellanus, & ſic deinceps ad finem Pſalmi: dicta autem Δοξολογία, *paulatim ſe promovet Epiſcopus ad portam Capellæ, atque recitat à Pſalmo* 122.

I Was glad when they ſaid unto me, we will go into the Houſe of the Lord. Our feet ſhall ſtand in thy Gates, O *Jeruſalem.*

Subſtitit itaque præ foribus univerſa multitudo intrante Epiſcopo & Fundatore, cum Sacellanis, qui genua ſtatim flectunt, ubi ſpectari commodè auditique poſſint à plebe: atque Epiſcopus inſit.

Let us dedicate and offer up unto God this Place, with the ſame prayer that King *David* did dedicate and offer up his, 1 *Chron.* 29. 10.

BLeſſed be thou O Lord our God, and the God of our Fathers for ever and ever, &c. *uſque ad finem verſ.* 18 *paucis mutatis. Deinde.* Moſt

MOſt glorious God, the Heaven is thy Throne, and the Earth is thy Footſtool; what houſe then can be built for thee, or what place is there that thou canſt reſt in? Howbeit we are taught by thy Holy Word, that thy will is not to dwell in the dark Cloud, but that thy delight hath been ever with the Sons of Men; ſo that in any place whatſoever, where two or three are gathered together in thy Name, thou art in the midſt of them; But eſpecially in ſuch places as are ſet apart and ſanctified to thy Name, and to the memory of it, there thou haſt ſaid, thou wilt vouchſafe thy gracious Preſence after a more ſpecial manner, and come to us and bleſs us.

Wherefore in all Ages of the world, thy Servants have ſeparated certain places from all prophane and common uſes, and hallowed unto thy Divine Worſhip and Service, either by inſpiration of thy bleſſed Spirit, or by expreſs Commandment from thine own mouth.

By inſpiration of thy holy Spirit. So didſt thou put into the heart of thy holy Patriarch *Jacob* to erect a Stone in *Bethel* to be an houſe to thee, which act of his thou didſt call for, and highly allow of.

By expreſs Commandement from thine own mouth. So did *Moſes* make thee the Tabernacle of the Congregation in the Deſart, which thou didſt honour by covering it with a Cloud, and filling it with thy Glory.

And after, when it came into the heart of thy Servant *David* to think it was in no wiſe fitting that himſelf ſhould dwell in an houſe of Cedar, and the Ark of God remain but in a Tabernacle, thou didſt teſtifie with thine own mouth, that in that *David* was ſo minded to build a Houſe to thy Name, it was well done of him, to be ſo minded, though he built it not.

The

The material Furniture for which houſe though his Father plentifully prepared, yet *Solomon* his Son built it and brought it to perfection. To which Houſe thou wert pleaſed viſibly to ſend fire from Heaven to conſume the Sacrifice, and to fill it with the Glory of thy preſence before all the people.

And after, when for the ſins of thy people that Temple was deſtroyed, thou didſt, by thy Prophets, *Aggai* and *Zachary* (by ſhewing how inconvenient it was that they ſhould dwell in cieled houſes, and let thy houſe lye waſte) ſtir up the ſpirit of *Zorobabel*, to build thee the ſecond Temple anew: which ſecond Houſe likewiſe, by the fulneſs of the Glory of thy preſence, thou didſt ſhew thy ſelf to like and allow of.

Neither only wert thou well pleaſed with ſuch as did build thee theſe Temples, but even with ſuch of the people afterwards, as being moved with zeal added unto their Temple, their *Mother Church*, leſſer places of prayer, by the names of Synagogues, in every Town throughout the Land; for the Tribes to aſcend up to worſhip thee to learn thy holy will and to do it. Which very Act of the Centurion, to build thy people a Synagogue, thou didſt well approve and commend in the Goſpel.

And by the bodily preſence of thy Son our Saviour at the feaſt of the Dedication, teſtified by St. *John*, didſt really well allow of, and do honour to ſuch devout Religious ſervices, as we are now about to perform.

Which alſo by thy holy Word haſt taught us, that thine Apoſtles themſelves, and the Chriſtians in their time, as they had houſes to eat and drink in; ſo had they alſo where the whole Congregation of the Faithful came together in one place, which they expreſly

called Gods Church, and would not have it deſpiſed, nor abuſed, nor eaten nor drunken in, but had in great Reverence, being the very place of their holy Aſſemblies.

By whoſe godly examples the Chriſtians in all Ages ſucceſſively have erected and conſecrated ſundry godly houſes, for the Celebration of Divine Service and Worſhip (Monuments of their Piety and Devotion) as our eyes ſee this day.

We then as Fellow-Citizens with the Saints and of the Houſhold of God, being built upon the Foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the head corner-ſtone, walking in the ſteps of their moſt holy Faith, and enſuing the examples of theſe thy Patriarchs, Prophets, and Apoſtles, have together with them done the ſame work (I ſay) in building and dedicating this houſe, as an habitation for thee, and a place for us to aſſemble and meet together for the obſervation of thy Divine worſhip, invocation of thy Name, reading, preaching and hearing thy moſt holy Word, adminiſtring thy moſt holy Sacraments; and above all in thy moſt holy place, the very gate of Heaven upon earth, as *Jacob* named it, to do the work of Heaven; to ſet forth thy moſt worthy praiſe, to laud and magnifie thy moſt glorious Majeſty for all thy goodneſs to all men; eſpecially to us of the Houſhould of Faith. Accept therefore we beſeech thee, moſt gracious Father, of this our bounden duty and ſervice; accept this for thine houſe; and becauſe thine Holineſs becomes thine houſe for ever, ſanctifie this houſe with thy gracious preſence, which is erected to the honour of thy moſt glorious Name.

Now therefore, ariſe O Lord, and come into this place of thy reſt, thou and the ark of thy ſtrength;

Let

Let thine eye be open towards this house day and night; Let thine ears be ready towards the Prayers of thy children, which they shall make unto thee in this place, and let thine heart delight to dwell here perpetually: And whensoever thy servants shall make to thee their petitions in this House, either to bestow thy good graces, and blessings upon them, or to remove thy punishments and judgments from them; hear them from Heaven thy dwelling place, the Throne of the glory of thy Kingdom, and when thou hearest have mercy; and grant O Lord, we beseech thee, that here and elsewhere thy Priests may be cloathed with Righteousness, and thy Saints rejoyce in thy Salvation.

And whereas both in the Old and New Testament thou hast consecrated the measuring out and building of a materiaal Church, to such an excellent Mystery, that in it is signified and presented the fruition of the joy of thy Heavenly Kingdom, we beseech thee, that in this material Temple made with hands, we may so serve and please thee in all holy Exercises of Godliness and Christian Religion, that in the end we may come to that thy Temple on high, even to the holy places made without hands, whose Builder and Maker is God; so as when we shall ceale to pray to thee on Earth, we may, with all those that have in the like manner erected such places to thy Name, and with all thy Saints, eternally praise thee in the highest Heavens, for all thy goodness vouchsafed us for a time here on earth, and laid up for us there in thy Kingdom for ever and ever; and that for thy dear Sons sake, our Blessed Saviour Jesus Christ, to whom, *&c.*

BLeſſed Father, who haſt promiſed in thy holy Law, that in every place where the remembrance of thy Name ſhall be put, thou wilt come unto us and bleſs us, according to that thy promiſe come unto us and bleſs us, who put now upon this place the memorial of thy Name, by dedicating it wholly and only to thy Service and Worſhip.

Bleſſed Saviour, who in the Goſpel, with thy bodily preſence, didſt honour and adorn the Feaſt of the dedication of the Temple; at this dedication of this Temple unto thee be preſent alſo, and accept, Good Lord, and proſper the work of our hands.

Bleſſed Spirit, without whom nothing is holy, no perſon or place is ſanctified aright, ſend down upon this place thy ſanctifying power and grace, hallow it, and make it to thee an holy habitation for ever.

Bleſſed and glorious Trinity, by whoſe Power, Wiſdom and Love all things are purged, lightned, and made perfect; enable us with thy Power, enlighten us with thy Truth, perfect us with thy Grace, that both here and elſewhere acknowledging the glory of thy eternal Trinity, and in the Power of thy Divine Majeſty worſhipping the Unity, we may obtain to the fruition of the glorious Godhead, Trinity in Unity, and Unity in Trinity to be adored for ever.

God the Father, God the Son, and God the Holy Ghoſt, accept, ſanctifie, and bleſs this place to the end whereunto, according to his own Ordinance, we have ordained it, to be a Sanctuary to the moſt High, and a Church for the living God: The Lord with his favour ever mercifully behold it, and ſo ſend upon it his ſpiritual Benediction and Grace, that it may be the Houſe of God to him, and the Gate of Heaven to us. *Amen.*

Hec

Hæc precatus Episcopus Baptisterium adit, atque impositâ manu ait.

REgard, O Lord, the Supplications of thy Servants, and grant that those Children that shall be baptized in this Laver of the New birth, may be sanctified and washed with the Holy Ghost; delivered from thy wrath, received into the Ark of Christs Church, receive herein the fulness of Grace, and ever remain in the number of thy faithful and elect Children.

Suggestum deinde.

GRant that thy Holy Word, which from this place shall be preached, may be the savour of life unto life, and, as good seed, take root and fructifie in the hearts of all that shall hear it.

Ἀναλογεῖον quoque.

GRant that by thy Holy Word, which from this place shall be read, the hearers may both perceive and know what things they ought to do, and also may have Grace and Power to fulfil the same.

Sacram etiam Mensam.

GRant that all they that shall at any time partake at this Table the highest blessing of all, thy Holy Communion, may be fulfilled with thy Grace and Heavenly Benediction, and may, to their great and endless Comfort, obtain Remission of their sins, and all other Benefits of thy Passion.

Locum

Locum Nuptiarum.

GRant that ſuch perſons as ſhall be here joyned together in the holy eſtate of Matrimony, by the Covenant of God, may live together in holy Love unto their lives end.

Univerſum denique pavimentum.

GRant to ſuch bodies as ſhall be here interred, that they with us, and we with them, may have our perfect conſummation and bliſs both in body and ſoul in thine everlaſting Kingdom.

Tum ſponſa genibus ante ſacrum Menſam
pergit porro.

GRant that this place which is here dedicated to thee by our Office and Miniſtry, may alſo be hallowed by the ſanctifying power of thy holy Spirit, and ſo for ever continue through thy Mercy, O bleſſed Lord God, who doſt live and govern all things, world without end.

Grant as this Chappel is ſeparated from all other common and profane uſes, and dedicated to thoſe that be ſacred only, ſo may all thoſe be that enter into it.

Grant that all wandering thoughts, all carnal and worldly imaginations, may be far from them, and all godly and ſpiritual cogitations may come in their place; and may be daily renew'd and grow in them.

Grant that thoſe thy Servants that ſhall come into this thy holy Temple, may themſelves be made the Temples of the Holy Ghoſt, eſchewing all things contrary

trary to their profession, and following all such things as are agreable to the same.

When they pray, that their prayers may ascend up into Heaven into thy presence, as the Incense; and the lifting up of their hands be as the morning sacrifice; purifie their hearts, and grant them their hearts desire, sanctifie their spirits, and fulfil all their minds, that what they faithfully ask, they may effectually obtain the same.

When they offer, that their Oblation and Alms may come up as a Memorial before thee, and they find and feel that with such Sacrifices thou art well-pleased.

When they sing, that their souls may be satisfied as with marrow and fatness, when their mouth praiseth thee with joyful lips.

When they hear, that they hear not as the word of man, but, as indeed it is, the Word of God, and not be idle Hearers, but Doers of the same.

Populus interea tacitè ingressus in imis substitit, dum hæc in Cancellis agerentur; quibus finitis, sedes quisque suas jussi capessunt, atque ad solennem Liturgiam Sacellani se parant.

Alter Sacellanorum coram sacra mensa venerans sic incipit.

If we say, we have no sin, we deceive our selves, and the truth, &c.

Confessionem, Absolutionem, Dominic. προσευχὴν *recitant*, &c. *Psalmos canunt pro tempore accommodos*, Psal. 84. 122, & 132. *alternis respondente populo quibus facultas erat & libri, Lectio prima definitur ex* 28 Gen. *à ver. primo.*

primo ad finem. Hymn. Te Deum, *&c. Lectio ſecunda ex ſecundo capite* S. Joh. *à verſu* 13. *ad finem. Hymn. Pſal.* 100.

I Beliebe in God, &c.

Et poſt uſitatas Collectas hanc ſpecialem addidit Epiſcopus.

O Lord God, mighty and glorious, and of incomprehenſible Majeſty, thou filleſt Heaven and Earth with the Glory of thy preſence, and canſt not be contained within any the largeſt compaſs, much leſs within the narrow walls of this Room; yet forasmuch as thou haſt been pleaſed to command in thy holy Law, that we ſhould put the Remembrance of thy Name upon places, and in every ſuch place thou wilt come to us and bleſs us; we are here now aſſembled to put thy Name upon this place, and the Memorial of it, to make it thy houſe, to devote and dedicate it for ever unto thee, utterly ſeparating it from all worldly uſes, and wholly and only conſecrate it to the invocation of thy glorious Name, wherein ſupplications and interceſſions may be made for all men; thy ſacred Word may be read, preached, and heard, the Holy Sacraments (the Laver of Regeneration, and the Commemoration of the precious death of thy dear Son) may be adminiſtred; thy Praiſe celebrated and ſounded forth, thy people bleſſed, by putting thy Name upon them; we (poor and miſerable Creatures as we are) be altogether unfit, and utterly unworthy to appoint any earthly thing to ſo great a God; And I, the leaſt of all thy Servants, no ways meet to appear before thee in ſo honour-

able

able a ſervice; yet being thou haſt oft heretofore been pleaſed to accept ſuch poor offerings from ſinful men, moſt humbly we beſeech thee, forgiving our manifold ſins, and making us worthy by counting us ſo, to vouchſafe to be preſent here among us in this religious action, and what we ſincerely offer, graciouſly to accept at our hands, to receive the prayers of us and all others, who either now or hereafter entring into this place, by us hallowed, ſhall call upon thee: And give us all grace when we ſhall come into the Houſe of God, we may look to our feet, knowing that the place we ſtand on is holy ground, bringing hither clean thoughts, and undefiled bodies, that we may waſh both our hearts and hands in innocency, and ſo compaſs thine Altar.

Jam alter Sacellanus denuo exiens, & venerans ante ſacram Menſam, incipit Litaniam; in fine cujus recitavit hoc ipſe Epiſcopus.

O Lord God, who dwelleſt not in Temples made with hands, (as ſaith the Prophet) yet haſt ever vouchſafed to accept the devout endeavours of thy poor ſervants, allotting ſpecial places for thy Divine Worſhip, promiſing, even there, to hear and grant their requeſts; I humbly beſeech thee to accept of this days duty and ſervice of dedicating this Chappel to thy great and glorious Name. Fulfil, O Lord, I pray thee thy gracious promiſes, that whatſoever prayer in this ſacred place ſhall be made according to thy will, may be accepted by thy gracious favour, and returned with their deſired ſucceſs, to thy glory, and our comfort. *Amen.*

Poſt benedictionem populi cantatur, Pſalm 132. *conſcenditque ſuggeſtum* M. Robinſon, *Theol. Bac. Fundato-*

vis ſummo rogatu; Epiſcopus hoc ei tandem conceſſit; (geminas ſorores ille atque Fundator in uxores duxerant, ſed utraque defuncta, jam tertiis gaudebat thalamis Concionator.)

Thema ejus deſumptum è 28 *Cap.* Gen. *verſ.* 16, 17. *inter cætera dictè egit de omni præſentiæ Divinæ, ubivis Locorum, tum ſpeciatim (pro beneplacito ſuo) in Eccleſia, deque reverentia & veneratione ibi debita.*

Pergitur in Liturgia, qua Mulier quædam paupercula purificanda ad limen Cancellorum accedens, genua flexit, gratiaſque poſt partum (ſolemni Eccleſiæ ritu) egit: Baptizandus autem vel Matrimonio jungendus, nullus aderat.

Itur dein ad Cœnæ Dominicæ adminiſtrationem, Sacellanorum altero ad Auſtralem, altero ad Septentrionalem partem ſacræ menſæ genu flectente & dicente;

OUr Father, *&c.*

Ante Epiſtolæ lectionem hanc ſpecialem Collectam (una cum Collecta ſolita pro Rege) recitat Sacellanorum alter.

MOſt bleſſed Saviour, who by thy bodily preſence at the Feaſt of Dedication, didſt honour and approve ſuch devout and religious ſervices, as we have now in hand, be thou preſent alſo at this time with us, and conſecrate us into an Holy Temple unto thy ſelf, that thou dwelling in our Hearts by Faith, we may be cleanſed from all carnal affections, and devoutly given to ſerve thee in all good works. *Amen.*

Epiſtolam ſecundus Sacellanus ante Sacram Menſam ſtans, legit ex 1 Cor. *cap.* 3. *à verſ.* 16. *ad finem: SS. Evangelium prior Sacellanus ibidem ſtans recitat ex* Joh. *cap.* 8.

cap. 8. Johannis à verſ. 22. ad finem: Dein Symbolum Nicenum, omnibus etiam ſtantibus.

Poſt illa Epiſcopus ſede ſua egreſſus, coram ſacra menſa ſeſe provolvit atque ait.

Let us pray the prayer of King *Solomon*, which he prayed in the day of the Dedication of his Temple; the firſt Temple that ever was, 2 Chron. 6. *ab initio verſ.* 18. *ad verſum* 40. *quo finito ait.*

THus prayed King *Solomon*, and the Lord appeared unto him, and anſwered and ſaid unto him, I have heard thy prayer, and have choſen this place for my ſelf, to be an Houſe of Sacrifice, 2 *Chron.* 7. 12.

Thus did God anſwer; We have prayed with *Solomon*, anſwer us, O Lord, and our Prayer, as thou didſt him and his. Behold the Face of thine Anointed, even Chriſt our Saviour, and for his ſake grant our requeſts.

Dein in Cathedram ibidem ſe collocat, (aſſidentibus Thoma Ridley *Cancellario Epiſcopi à dextris, à ſiniſtris vero Doctore* Barlo *Archidiacono* Winton.) *Actumque Conſecrationis (pileo tectus) promulgat in hanc formam.*

IN Nomine Domini, Amen. *Cum ſtrenuus Vir* Richardus Smith *de* Peer-tree *in Comitatu* Southampt. *Armiger, pia & Religioſa Devotione ductus, Capellam hanc in quodam ſolo vaſto vocato* Ridgway-heath, *juxta ædes ſuas communiter nuncupatas* Peer-tree, *infra Parochiam Eccleſiæ paroch. Beatæ* Mariæ *juxta villam* Southampt. *Dioceſeos & juriſdictionis noſtræ, continentem intra muros ejuſdem, in longitudine ab Oriente ad Occidentem* 50 *pedes & dimid. aut circiter; in latitudine*

tudine verò, ab Aquilone ad Auſtrum, 20 pedes & dimid. aut circiter, propriis ſuis ſumptibus edificaverit, erexerit, & conſtruxerit; eandemque Capellam Cancellis ligneis diſtinxerit; ſacra Menſa decenter inſtructa, Baptiſterio, Pulpito, ſedibus convenientibus, tam infra ſuper ſolum quam ſupra in medium Galeriæ, Campana etiam aliiſque neceſſariis ad divinum cultum ſufficienter & decenter ornaverit; nobiſque ſupplicaverit, tam ſuo nomine quam aliorum inhabitantium in villa de Weſton, *ac Hamlettis de* Itchin, Ridgway, *ac quorundam etiam inhabitantium in Manerio noſtro de* Bitterne, *de Parochia prædicta, quatenus nos authoritate noſtra ordinaria & Epiſcopali pro nobis & ſucceſſoribus noſtris dictam Capellam ab uſibus priſtinis communibus & profanis quibuſcunque ſeparare, & in uſus ſacros & divinos conſecrare, & dedicare dignaremur.*

Nos Lancelotus *permiſſione divina,* Winton *Epiſcopus, pio & religioſo tam ipſius quam aliarum in villa & Hamlettis prædictis habitantium deſiderio, in hac parte favorabiliter annuentes, ad Conſecrationem Capellæ hujus de novo propriis ſumptibus dicti ſtrenui viri* Richardi Smith, *ſic ut præfertur erectæ & ornatæ, authoritate noſtra ordinaria & Epiſcopali procedentes, eandem Capellam ab omni communi & profano uſu in perpetuum ſeparamus, & ſoli divino cultui ac divinorum celebrationi in perpetuum addicimus, dicamus, dedicamus: Ac inſuper eadem authoritate noſtra ordinaria & Epiſcopali, pro nobis & ſucceſſoribus noſtris licentiam paritur & facultatem in Domino concedimus, ad rem divinam ibidem faciendam, nempe Preces publicas, & ſacram Eccleſiæ Liturgiam recitandam, ad Verbum Dei ſincere proponendum & prædicandum, Sacramenta ſacræ Euchariſtiæ & Baptiſmatis cæteraque in eadem miniſtranda, Matrimonia ſolemnizanda, Mulieres poſt puerperium ad gratiarum actionem publicam recipiendas & adjuvandas, Mortuos ſepeliendos, quæcunque*

peragenda,

peragenda, quæ in aliis Capellis licite fieri poſſunt & ſolent. Ac tam Presbytero in Capella prædicta deſerviturο preces divinas dicendi, cæteraque præmiſſa faciendi, quam Domino Rich. Smith, *& Familiæ ejus, reliquiſque in dictis locis habitantibus, preces divinas audiendi, cæteraque præmiſſa percipiendi, plenam in Domino poteſtatem concedimus. Eandemque Capellam ad levamen (Anglice,* a Chappel of Eaſe) *ſub dicta Eccleſia parochiali* B. Mariæ *juxta villam* Southampt. *tanquam Matrice Eccleſia ſua, quantum in nobis eſt, & de jure divino Canonibus Eccleſiæ & Statutis hujus Regni* Angliæ *poſſumus, in honorem Dei & ſacros inhabitantium uſus, nunc & in futurum conſecramus, per nomen Capellæ* JESU *in Parochia Sanctæ* Mariæ *juxta villam* Southampt. *& ſic conſecratam fuiſſe, & eſſe, & in futuris perpetuis temporibus remanere debere, palam & publice pronunciamus, decernimus, & declaramus; & per nomen* Capellæ JESU *nominamus, & appellamus; & ſic perpetuis futuris temporibus nominandam & appellandam fore decernimus: Privilegiis inſuper omnibus & ſingulis in capite uſitatis, & Capellis ab antiquo fundatis competentibus, Capellam hanc* JESU *prædictam, ad omnem juris effectum munitam & ſtabilitam eſſe volumus; & quantum in nobis eſt, & de jure divino poſſumus, ſic munimus & ſtabilimus per præſentes; Abſque præjudicio tamen ullo, & ſalvo ſemper jure & intereſſe Eccleſiæ parochialis ſanctæ* Mariæ *juxta villam* Southampt. *tanquam Matricis Eccleſiæ; & Rectoris Guardianorum, aliorumque Miniſtrorum ejuſdem pro tempore exiſtentium (in cujus Parochia dicta Capella* JESU *notorie ſita & ſituata eſt) in omnibus & ſingulis decimis, oblationibus, obventionibus, vadiis, feudis, proficuis, privilegiis, juribus & emolumentis quibuſcunque ordinariis & extraordinariis eiſdem reſpective debitis vel conſuetis, ac infra præcinctum ſeu limites* Capellæ JESU *prædicta*

orientibus

orientibus & provenientibus, & ad dictam Eccleſiam Matricem Sanctæ Mariæ, *Rectori, Guardianis vel aliis Miniſtris ejuſdem de jure vel conſuetudine quoquo modo ſpectantibus, vel pertinentibus; in tam amplis modo & forma, prout eiſdem debebantur, aut ſolvi ſolebant, ante hanc noſtram conſecrationem hujus Capellæ prædictæ.*

Proviſo, quod prædictus ſtrenuus vir Rich. Smith, *ac ejus Hæredes & Aſſignati, aliique in dicta Villa & Hamlettis,* &c. *habitantes, non ſolum dictam Capellam quoties opus fuerit, impenſis ſuis propriis reficere & reparare, ſed etiam ad reparationis prædictæ Matricis Eccleſiæ Sanctæ* Mariæ *juxta villam* Southampton, *& Cœmeterii ejuſdem Eccleſiæ, ac ad omnia alia onera, ad quæ cæteri Parochiani dictæ Matricis Eccleſiæ teneantur.*

Proviſo etiam, quod tam dictus ſtrenuus vir Rich. Smith, *hæredes & aſſignati ejus, quam reliqui omnes in dictis Villis & Hamlettis,* &c. *habitantes, in ſignum ſubjectionis Capellæ hujus ſub Eccleſia Matrice Beatæ* Mariæ *juxta* Southampt. *ac ſenioritatis ejuſdem Eccleſiæ ſupra dictam Capellam, ſingulis annis de tempore ad tempus ad Feſtum Paſchatis, vel ad Feſtum Pentecoſtes, ad dictam Eccleſiam Matricem venire, & in dicta Matrice Eccleſia tantum, non in dicta Capella, (ſi tuto ad Eccleſiam Parochialem venire poſſint) Preces audire, & Sacramentum Euchariſtiæ ibidem percipere; vel ſi tempeſtate aut alio impedimento detineantur, quo minus tunc venire poſſint, tum die Dominico, quo tuto venire poſſunt, ſubſequente, venire & Euchariſtiam accipere omnino teneantur, abſque ſpeciali Licentia noſtra, ſeu Vicarii noſtri generalis in hac parte obtenta.*

Proviſo etiam, quod in dicta Capella Sacramentum Baptiſmatis non miniſtretur, nec Matrimonia ſolemnizentur, neque Verbum Dei prædicetur, neque Sacramenta vel Sacramentalia aliquibus profanis conferantur præterquam ſolis inhabitantibus ſeu degentibus in Villa, Hamlettis,

&c.

&c. *prædict. nec etiam reliquis dictæ Matricis Eccleſiæ Parochianis in Occidentali parte ripæ inhabitantibus, inſcio vel invito Rectore Eccleſiæ Matricis Sanctæ* Mariæ *juxta villam* Southampt. *prædict. ſeu abſque aſſenſu, conſenſu & licentia ejuſdem prius habita & obtenta.*

Et ulterius dicto ſtrenuo Richardo Smith, *Hæredibus & Aſſignatis ſuis, liberam & plenam poteſtatem in Domino concedimus per præſentes, idoneum Presbyterum de tempore in tempus nominandi ad deſerviendum, & divina officia in dicta Capella exequenda, à Nobis & Succeſſoribus noſtris de tempore in tempus approbandum, & licentiandum: Ac quod dictus ſtrenuus vir* Rich. Smith, *Hæredes & Aſſignati ſui, & reliqui in dictis Villa & Hamlettis,* &c. *inhabitantes de tempore in tempus in futurum propriis ſuis ſumptibus dictum Presbyterum ſive Curatum in eadem Capella deſervientem, & authoritate noſtra, vel ſucceſſorum noſtrorum ut præfertur approbatum & licentiatum, alent & ſuſtinebunt, ac annuale ſtipendium viginti marcarum ad minimum eidem Presbytero vel Curato præſtabunt, & ſolvent ad quatuor Feſta; Nativitatis Chriſti; Annunciationis; Nativitatis ſancti Johannis Baptiſtæ; & ſancti Michaelis, per æquales portiones, ſine ulla tamen diminutione, vel defalcatione juris Eccleſiaſtici, decimarum, oblationum, vel obventionum quarumcunque ad dictam Eccleſiam Parochialem ſanctæ* Mariæ, *ſeu ad Rectorem ejus pro tempore exiſtentem, quomodo de jure vel conſuetudine ſpectantium ſeu pertinentium.*

Et ulterius quod pro ſepulturis in Capella prædicta, & in Choro ſeu navi ejuſdem, omnibuſque aliis in dicta Capella vel extra gerendis, vadia, quoad defunctos tam in domo dicti ſtrenui viri Rich. Smith, *Hæredum & Aſſignatorum ſuorum, quam in dicta Villa, Hamlettis,* &c. *Rectori dictæ Eccleſiæ Matricis pro tempore exiſtenti, &*

ſucceſſoribus

ſucceſſoribus ſuis, & guardianis reſpective, & clerico, cæteriſque Miniſtris dictæ Eccleſiæ Parochialis debitæ ſolvantur, in tam amplis modo & forma, prout pro ſepulturis in Choro ſeu intra Cancellos, ſeu etiam in navi dictæ Eccleſiæ Matricis, ſolvi conſuetum fuit, & prout ſolvi ſolet & deberet ſi perſonæ prædictæ intra Cancellos ſeu navim dictæ Matricis Eccleſiæ ſepultæ fuiſſent.

Quod ſi autem aliquando defuerit in dicta Capella Preſbyter, Curatus legitime per nos aut ſucceſſores noſtros licentiatus & approbatus, tunc prædictus ſtrenuus vir Rich. Smith, *Hæredes & Aſſignati ſui ac reliqui in dicta villa, & Hamlettis,* &c. *inhabitantes, ad Matricem Eccleſiam convenire, aut ibidem precibus intereſſe teneantur, prout ante ſolebant donec dicta Capella de legitimo Curato, ad ibidem divina celebranda idonee provideatur & idem admittatur. Quod ſi autem aliquo tempore in poſterum, quod Deus avertat, per continuos ſex menſes per culpam aut negligentiam Parochianorum defuerit idoneus Curatus in dicta Capella, qui ibidem divina celebret, aut ſi Curatus ſit qui per ſex menſes continuos non celebret, tunc nobis & ſucceſſoribus noſtris poteſtatem reſervamus pro ea vice tantum, idoneum Curatum ad dictam Capellam nominandi, ad ſupplendam negligentiam dictorum* Rich. Smith, *Hæredum & Aſſignatorum ſuorum. Quod ſi autem dicta Capella decenter non fuerit reparata vel inſtructa Libris aliiſque ad cultum divinum neceſſariis per tempus prædictum (niſi ex legitima in ea parte cauſa per Epiſcopum approbanda hoc contigerit) tunc in perpetuum poſt dictos ſex Menſes continuos ſic elapſos, teneantur omnes infra præcinctum, ſeu limites dictæ Capellæ inhabitantes ad Matricem Eccleſiam convenire, pro divinis audiendis, prout ante hanc noſtram conſecrationem tenebantur; aliqua in hac conceſſione ſeu conſecratione noſtra in contrarium non obſtante, ac perinde ac ſi hæc conceſſio ſeu conſecratio facta nunquam fuiſſet.*

Poſtremo

Poſtremò reſervamus nobis & ſucceſſoribus noſtris, Epiſcopis Winton. *poteſtatem viſitandi dictam Capellam, prout alias Capellas infra noſtram Dioceſin ſituatas, communiter nuncupatas* peculiares *ut nobis eiſque conſtet, an decenter in reparationibus aliiſque conſervetur, & an omnia ibidem decenter & ſecundum ordinem fiant. Quæ omnia & ſingula ſic reſervamus; quoad cætera vero præmiſſa quatenus in nobis eſt, & de jure poſſumus, pro nobis & ſucceſſoribus noſtris decernimus & ſtabilimus per præſentes.*

Actu demum recitato veneratur denuo, atque inſit:

BLeſſed be thy name, O Lord God, for that it pleaſed thee to have thy Habitation among the Sons of Men, and to dwell in the midſt of the Aſſembly of thy Saints upon Earth; Bleſs we beſeech thee this days action unto thy people; proſper thou the work of our hands unto us, yea proſper thou our handy work.

Finitis precationibus iſtis Dominus Epiſcopus ſedem ſeparatim capeſſit (ubi prius) populuſque univerſus non communicaturus dimittitur, & Porta clauditur; Prior Sacellanus pergit legendo ſententias illas hortatorias ad Eleemoſynas; interea dum alter Sacellanus ſingulos Communicaturos adit, atque in patinam argenteam oblationes colligit: Collecta eſt ſumma 4 l. 12 s. 2 d. *quam Dominus Epiſcopus convertendam in Calicem huic Capellæ donandum decernit;*

Cæteris rebus ordine geſtis, demum Epiſcopus ſacram Menſam redit (Sacellanis utriſque ad aliquantulum recedentibus) lotiſque manibus, pane fracto, vino in Calicem effuſo, & aqua admiſta, ſtans ait.

ALmighty God our Heavenly Father, &c.

Euchariſtiam ipſe primo loco accipit, ſub utraq. a ſpecie: proximo loco tradit Fundatori (quem jam coram ſacra Menſa in genua ſupplicem collocarant) deinutrique Sacellano. Ad cæteros vero pergentem Epiſcopum atque panem iis tradentem, prior Sacellanus ſubſequitur & Calicem ordine porrigit. Cum vinum, quod prius effuderat, non ſufficeret, Epiſcopus de novo in Calicem ex poculo, quod in ſacra Menſa ſtabat effundit, admiſtaque aqua, recitat clare verba illa conſecratoria.

Finita tandem exhibitione Dominus Epiſcopus ad ſacræ Menſæ Septentrionem in genibus, recitante quoque populo, ait.

OUr Father, &c.

O Lord our Heavenly Father, &c.

GLory be to God on high, &c.

Concludit denique cum hac precatione.

BLeſſed be thy name O Lord, that it hath pleaſed thee to put into the heart of this thy ſervant to erect an houſe to thy worſhip and ſervice, by whoſe Pain, Care and Coſt, this work was begun and finiſhed. Bleſs (O Lord) his ſubſtance, and accept the work of his hands: Remember him, O our God, concerning this, wipe not out this kindneſs of his that he hath ſhewed for the houſe of his God, and the offices thereof,

thereof, and make them truly thankful to thee, that ſhall enjoy the benefit thereof, and the eaſe of it; and what is by him well intended, make them rightly to uſe it, which will be the beſt fruit, and to God moſt acceptable.

Poſt hæc vota populum ſtans dimittit cum Benedictione hac.

THE peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord: And the Bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

Conſecratio Coemeterii.

STatim à prandio (quod in ædibus ſuis vicinis Fundator Capellæ ſatis lautè apparaverat Domino Epiſcopo, atque convenarum magnâ frequentiâ) ad rem divinam reverſis, alter Sacellanorum præit.

OUr Father, *&c.*

Poſt Reſponſas, Pſalmus 90. *recitatur alternis.*

Poſt Pſalmum Epiſcopus cum univerſa multitudine egreditur Capella, atque ad Orientalem Cœmeterii partem ſtans, denuo ſciſcitatur.

Captain *Smith*, for what have you called us hither again?

Ille ſchedulam, ut prius humillime porrigit, quam præfatus à Regiſtris recitat in hæc verba.

"IN the name of *Richard Smith* of *Peer-tree* in the "County of *Southampton* Eſquire, R. Reverend "Father in God, I preſent unto you the ſtate of the "Village of *Weſton*, &c. *ut prius, uſque ad, the River* "*cannot be paſſed*, whereby it often cometh to paſs that "they have been conſtrained to bury their dead in the "open fields, the water not being paſſable; or if they "durſt venture over, yet the dead body was followed "with ſo little Company, as was no way ſeemly:

"And

"And thus much formerly having been preſented "to your Predeceſſor, the R. R. F. in God, *James* late "Biſhop of *Winton.* and Petition to him made to give "and to grant leave unto the ſaid *Richard Smith* to en- "cloſe a piece of ground for a Burial-place on the eaſt "ſide of the ſaid River, he favourably gave licence and "granted power unto the ſaid *Richard Smith* ſo to do, "as may appear by an inſtrument under his Epiſcopal "Seal, bearing date the 23 of *Febuary* in the year "of our Lord God, according to the Computation of "the Church of *England*, 1617.

"Which place of Burial being now encloſed with "a decent Rail of Timber, at the only proper coſt "and charges of him the ſaid *Richard Smith*, with in- "tent and purpoſe that it might be dedicated and "conſecrated only and wholly for Chriſtian burial, for "him the ſaid *Richard Smith*, and his Family, and the "ſaid inhabitants, and none other.

"In which reſpect I beſeech God to accept of this "ſincere intent and purpoſe, and both he and they "are together humble Suiters to your Lordſhip, as "Gods Miniſter, the Biſhop and Ordinary of this "Dioceſs, in Gods ſtead to accept this his free-will "offering, and to decree this ground ſevered from all "former common and profane uſes, and to ſever it, as "by the Word of God and prayer, and other ſpecial "Religious duties to dedicate and conſecrate it to be "a Cœmeterie or place of chriſtian burial, as aforeſaid; "wherein their bodies may be laid up until the day of "general Reſurrection; promiſing that they will ever "ſo hold it for holy ground, and uſe it accordingly; "applying it to no other uſe, but that only; and that "they will from time to time, and ever hereafter, as "need ſhall be, ſee it conveniently repaired and fenced "in ſuch ſort as a Cœmetery or Burying-place ought "to be.

Hoc

Hoc ipſum vero (ab Epiſcopo paucis interrogatis) viva voce confirmant Fundator, & qui è victimis.

Lectio prima deſumitur è 23. Gen. *Secunda Lectio deſtinabatur è prima Epiſt. ad* Cor. *cap.* 15. *à verſ.* 15. *ad finem, propter angustias temporis omiſſa.*

Tum Dominus Epiſcopus in genua ibi ſubmiſſus precatur.

O Lord God, thou haſt been pleaſed to teach us in thy holy Word, as to put a difference between the ſoul of a Beaſt, and the ſpirit of a Man; for the ſoul of a Beaſt goes down to the earth from whence it came, and the ſpirit of a Man returneth unto God that gave it; ſo to make diverſe accompts of the Bodies of Mankind and the Bodies of other living creatures; in ſo much as the Body of *Adam* was reſolved on, and afterwards the workmanſhip of thine own hands, and endued with a ſoul from thine own breath: But much more ſince the ſecond *Adam*, thy bleſſed Son, by taking upon him our nature, exalted this fleſh of ours to be fleſh of his fleſh, whoſe fleſh thou ſufferedſt not to ſee Corruption; ſo that the Body returns to the earth, and the ſoul to him that gave it. It ſhall from thence return again, it is but a reſt, and a reſt in hope (as ſaith the Pſalmiſt) for it is a righteous thing with God, that the Body which was partaker with the ſoul both in doing and ſuffering, ſhould be raiſed again from the Earth to be partaker alſo with the ſoul, of the reward, or puniſhment which God in Mercy or Juſtice ſhall reward, not to one of them alone, but joyntly to them both.

There being then ſo great difference it is not thy will,

will, O Lord, that our Bodies ſhould be caſt out as the Bodies of Beaſts to become dung for the earth, or our Bones lie ſcattered abroad to the ſight of the Sun; But when thy ſervants are gathered to their Fathers, their Bodies ſhould be decently and ſeemly laid up in the boſom of the Earth from whence they were taken.

Neither is it thy pleaſure, O Lord, that they ſhould be buried as an Aſs in the open fields, but in a place choſen and ſet apart for that purpoſe.

For even ſo from the Beginning we find the holy Patriarch *Abraham* (the Father of the faithful) would not bury his dead in the common fields; nay nor amongſt the Bodies of Hethites who were heathen men, but purchaſed a burial-place for himſelf in the plain of *Mamre*, which being as it were the Church-Yard of the Patriarchs, therein they laid the dead Bodies of *Sara* his Wife, of himſelf, his Son *Iſaac* and *Rebecca* his Wife; after them *Jacob* and *Leah* were buried there.

After this manner did the Patriarchs, in old time, who truſted in God, ſever themſelves places for burial: whoſe children we are ſo long as we do their works, and walk in the ſteps of their moſt holy Faith.

Enſuing then the ſteps of the Faith of our Father *Abraham*, we, for the ſame purpoſe, have made choice of the very ſame place wherein we now are, that it may be as the Cave of *Mamre*, even Gods ſtore-houſe for the bodies of ſuch our Brethren and Siſters to be laid up in, as he ſhall ordain there to be interred; there to reſt in the ſleep of peace till the laſt Trump ſhall awake them, for they ſhall awake and riſe up that ſleep in the duſt; for the dew ſhall be as the dew of herbs, and the earth ſhall yeild forth her dead.

We beſeech thee good Lord to accept this work of ours in ſhewing mercy to the dead; and mercifully grant,

grant that they whoſe Bodies ſhall be here beſtowed, and we all, may never forget the day of putting off the Tabernacle of this Fleſh, but that living we may think upon death, and dying we may apprehend life; and riſing from the death of ſin to the life of Righteouſneſs, which is the firſt riſing of Grace, we may have our parts in the ſecond, which is the riſing to Glory, by thy Mercy, O moſt gracious Lord God, who doſt live and govern all things, world without end.

Priorem dein formulam per omnia ſecutus, in Cathedram ibi ſe collocat, atque Actum conſecrationis promulgat.

IN Dei Nomine, Amen. *Nos* Lancelotus *permiſſione divina* Winton. *Epiſcopus hunc locum jacentem in vaſto ſolo vulgo nuncupatum* Ridgway-heath, *infra Parochiam Eccleſiæ parochialis ſanctæ* Mariæ, &c. *& jam propriis ſumptibus ſtrenui viri* Ric. Smith *de* Peer-tree *Armigeri in circuitu Capellæ noviter ab eo quoque propriis ſumptibus ſuis conſtitutæ, palis incluſum, & arboribus conſitum; continentem in longitudine* 148 *pedes aut circiter; in latitudine* 124 *pedes, aut circiter, in toto vero circuitu* 435 *pedes aut circiter; a priſtinis, aliiſque quibuſcunque communibus uſibus & profanis in uſus ſacros ſeparandum fore decernimus, & ſic ſeparamus; ac eundem inhabitantibus vel degentibus in familia* Ric. Smith, *in villa de* Weſton, *Hamlettis de* Itchin, Wolſton, Ridgway, *& in parte Manerii de* Bitterne, *quæ eſt de Parochia ſanctæ* Mariæ *juxta* Southampt. *in Cœmeterium ſive locum Sepulturæ pro corporibus inibi decedentium Chriſtiano ritu humandis, quantum in nobis eſt, ac de jure & canonibus Eccleſiaſticis, ac de ſtatutis hujus Regni Angliæ poſſumus authoritate noſtra ordinaria & Epiſcopali aſſignamus: ac per nomen Cœmeterii Capellæ* JESU *deſignatum dedicamus, & in uſum prædictum conſecramus; ac ſic aſſignatum,*

tum, dedicatum, & conſecratum fuiſſe & eſſe & in futurum, perpetuis temporibus remanere debere palam ac publice declaramus; Ac Cœmeterium Capellæ JESU deinceps in perpetuum nuncupandum decernimus: Privilegiis inſuper omnibus & ſingulis Cœmeteriis & locis ſepulturæ ab antiquo conſecratis competent. Cœmeterium prædictum ſive locum ſepulturæ ad omnem juris effectum munitum eſſe volumus, & quantum in nobis eſt & de jure poſſumus, ſic munimus & ſtabilimus per præſentes.

Proviſo tamen, quod prædict. Richardus, *Heredes & Aſſignati ſui, ac reliqui in dicta villa,* Hamlettis, &c. *inhabitantes, propriis ſuis ſumptibus dictum Cœmeterium de tempore in tempus, in decenti ſtatu conſervabunt, & clauſuras ejus quoties opus fuerit ſufficienter & convenienter reparabunt. Salvis etiam & omnino reſervatis Rectori Eccleſiæ Parochialis ſanctæ* Mariæ *prædictæ, ac* Guardianis *aliiſque Miniſtris dictæ Eccleſiæ pro tempore exiſtentibus in perpetuum, omnibus & ſingulis oblationibus, mortuariis, Feudis & vadiis, pro omnibus & ſingulis ſepulturis Mortuorum in hoc Cœmeterio, aut ratione eorundem de jure, ſive conſuetudine debitis, & in tam amplis modo & forma, ac ſi perſonæ prædictæ ſepultæ fuiſſent in Cœmeterio Matricis Eccleſiæ prædictæ. Quas quidem oblationes & mortuaria, feuda & vadia omnia & ſingula ſic de jure ac conſuetudine debita Rectori, Guardianis & Miniſtris dictæ Matricis Eccleſiæ pro tempore exiſtentibus in perpetuum ſolvendi, quantum in nobis eſt, & jura patiuntur, reſervamus per præſentes: ſalva item nobis & ſucceſſoribus noſtris, tanquam loci Ordinariis, poteſtate viſitandi dictum Cœmeterium de tempore in tempus, & inquirendi an ſufficienter reparatum fuerit in clauſuris; & an omnia ibi decenter & ſecundum ordinem fiant; &, ſi minus fiant, per cenſuras Eccleſiaſticas corrigendi.*

His finitis precatur denuo.

LOrd God of *Abraham*, *Iſaac* and *Jacob*, who becauſe thou art the God, not of the dead, but of the Living, ſheweſt hereby that they are living and not dead, and that with thee do live the Spirits of all them that die in the Lord, and in whom the Souls of them that are Elect after they be delivered from the burden of this Fleſh, be in Joy and Felicity; Thou haſt ſaid thou wilt turn Men into ſmall duſt, and after that wilt ſay, Return again you Children of Men: Thou art the God of Truth, and haſt ſaid it; Thou art the God of Power and Might, and wilt do it, by that Power whereby thou art able to ſubdue all things unto thy ſelf, and bring to paſs whatſoever pleaſeth thee in Heaven and Earth, with whom nothing is impoſſible.

Lord Jeſu Chriſt, who art the Reſurrection and the Life, in whom if we believe, though we be dead yet ſhall we live; who by thy death haſt overcome death, and by thy riſing again haſt opened to us the Gate of everlaſting Life, who ſhalt ſend thy Angels and gather the Bodies of thine Elect from all the Ends of the Earth, and eſpecially thoſe who, by a myſtical union, are Fleſh of thy Fleſh, and in whoſe hearts thou haſt dwelt by Faith; we humbly beſeech thee for them, whoſe Bodies ſhall in this place be gathered to their Fathers, that they may reſt in this hope of Reſurrection to eternal Life; through thee, O bleſſed Lord God, who ſhalt change their vile Bodies, that they may be like thy Glorious Body, according to the mighty working whereby thou art able to bring all things, even death and all, into ſubjection to thy ſelf.

Holy and bleſſed Spirit, the Lord and Giver of Life, whoſe

whoſe Temples the Bodies of thy Servants are, by thy ſanctifying Grace dwelling in them; we verily truſt that their Bodies that have been thy Temples, and thoſe Hearts in which Chriſt hath dwelt by Faith, ſhall not ever dwell in Corruption, but that as by thy ſending forth thy Breath at firſt we received our Being, Motion, and Life in the beginning of the Creation, ſo at the laſt by the ſame Spirit ſending forth the ſame Breath in the end of the Conſummation, Life, Being and Moving ſhall be reſtored to us again; ſo that after our Diſſolution, as thou didſt ſhew thy holy Prophet, the dry Bones ſhall come together again, Bone to his Bone, and Sinews and Fleſh ſhall come upon them, and thou ſhalt cauſe thy Breath to enter into them, and we ſhall live; and this Corruption ſhall put on Incorruption, and this Mortal ſhall put on Immortality.

God the Father, God the Son, and God the Holy Ghoſt, accept, ſanctifie and bleſs this place to that end whereunto according to thine own Ordinance we have ordaïned it, even to beſtow the Bodies of thy Servants in, till, the number of thine Elect being accompliſhed, they with us, and we with them, and with all other departed in the Faith of thy Holy Name, ſhall have our conſummation and Bliſs both in body and Soul in thy eternal and everlaſting glory.

Bleſſed Saviour, that didſt for this end die and riſe again that thou mighteſt be Lord both of the Living and the Dead, whether we live or die thou art our Lord, and we are thine; living or dying we commend our ſelves unto thee, have mercy upon us, and keep us thine for evermore.

Reintrantes igitur Capellam cantant priorem partem Pſal. 16. *Conſcendit Suggeſtum Magiſter* Mathæus Wren; *Thema ei poſterior pars verſ.* 17. *cap.* 2. *S. Joan.* Zelus

domus tuæ, &c. *Agit de affectibus in Chriſto, Zelo inter cæteros; nec illo falſo, ſed pro Deo; nec cæco, ſed ſecundum ſcientiam pro Domo, pro Cultu Dei; de præſentia Dei, præcipue in Templis; magno non Morum ſolummodo noſtrorum, ſed Spei quoque & Fidei incremento fulcimentoque: Deum Locorum diſtinctione gaudere confirmat, tum exemplo mirifico* Jacobi *tantopere diſtinguentis* Bethel; *tum maximo omnium miraculo, quo Chriſtus Mercatores e Templo ejecit. Enarratis Chriſti per hoc factum devotionibus concludit in debitam à nobis Templorum reverentiam, atque iſtius Fundatoris Encomium meritiſſimum.*

Cantatur pars reliqua; & Veſpertinæ precationes (incipiendo jam à Symbolo Apoſtolico) ſecundum communem Eccleſiæ formulam, finiuntur.

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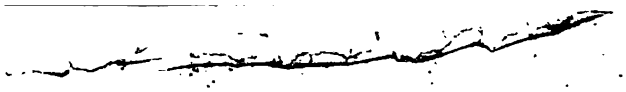
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